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Edmund Shaftesbury

BOOK OF GLAME

A COMPLETE COURSE IN

LIFE ELECTRICITY

THE

SOURCE OF VITALITY

PREPARED UNDER THE DIRECTION OF
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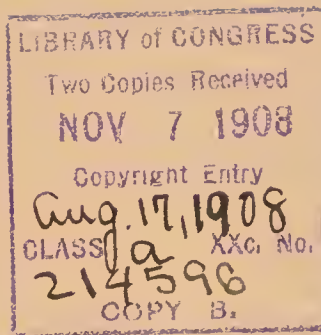
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OUTLOOK OF THE COURSE

IT WILL BE to the advantage of every student of these lessons to note the following facts in connection with the thoughtful consideration of the great array of truths that are contained in this course of instruction. This assertion is made at the very beginning of the work in order that there may be no reason for misunderstanding the purpose of the instruction.

1. The word electricity is used in its most recent popular sense, and indicates an enormous fund of vitality. It has no relation whatever to mechanical or commercial electricity. While graduates of this course have been able to demonstrate the fact that they possess the gleaming fire of the eye which is seen in almost all highly energized animals, and also give forth electrical currents and flame in touch and glance, such uses of the new power may or may not be related to what we call mechanical electricity. The great majority of these graduates make no display even of such powers unless aroused to do so under some great stress of life. It is not material whether the fire in the eye or the spark in the touch may be known as electrical or not. The public have of recent years fallen into the habit of calling great energy of mind and body, electrical; and such usage has weight in a popular course of training.

2. The same road that leads to the acquisition of Life Electricity must of necessity include the highway to health; but the latter does not reach to the citadel of the former. It does not go far enough. A person may be healthy and yet slow, sluggish and lazy. The electrified individual is awake, wide awake, full of energy, and expressing life in every nerve, thought and action. For this reason this course of lessons will not coincide at all times with the systems of hygiene. It will be much more limited. The student of the health books will often wonder why restrictions appear here that are not included in these volumes. The answer is plain: Here we seek to accumulate an enormous

fund of vitality; there we attack disease and teach those who are well how to remain so.

3. The whole system is included in these lessons. That is, everything that is directly or indirectly related to the attainment of an enormous fund of vitality, is placed within this course of instruction. It may be too much for any one person to master. No one is expected to acquire so much. Most persons have duties and are victims of habits and customs that prevent their adopting all that is herein taught. It is for this reason that the complete system is brought to them; for they may select such parts as suit their convenience, while others take other portions, and every one is thus benefited. If a limited, concentrated method had been given, there would be many persons who would be shut out from most of it. Now there is enough for all to have at least some large part which they will be able to adopt and put to use.

4. The adoption of a reasonable portion of this course of instruction will bring the results needed. Whatever is not of a nature to be used may be omitted. If your duties or the habits that are necessary to your routine life will not permit your adoption of all this course, you will nevertheless acquire the enormous fund of vitality if you give attention to a considerable number of the teachings herein contained. Select what you can, and let the rest go. The results will be most gratifying to you, and you will speedily come to possess a large share of Life Electricity.

A COMPLETE COURSE
OF
INSTRUCTION AND TRAINING
IN
LIFE ELECTRICITY

BEGINNING FIRST
WITH THE
NEGATIVE DIVISION
OR
THE ENEMIES

FIRST LESSON

“ELECTRICITY”

AT THE BEGINNING of a course of study and training, it is advisable to know what is to be taught, and the purpose of the teaching. Our first lesson will therefore take up the meaning of the term, Life Electricity. As stated in our advance notices, the words are used in a popular way. Ordinarily electricity means that mechanical force which is so widely employed at the present day in the world of physics; or it may include the lightning that is flashed out of the clouds.

It is a question whether the nervous currents of the human body are electrical in the same sense. They spring from the ganglionic cells which are undoubtedly storage batteries; they run along the strings known as nerves, which serve as wires; and they discharge their currents upon the muscles which immediately contract and perform the work assigned by the brain.

But with all these activities that resemble electricity, is it right to speak of them as electrical? Or can they be given the name of physical electricity, while the term mechanical electricity is applied to all other kinds?

In many instances during visits to mills where various grades of labor were being used, the employers or foremen have referred to some men as more valuable than others because they possessed more “electricity.” We have asked what was meant by the use of the word in that way, and have been told in substance that it indicated more general value, more perception, alertness, life. It was not mere quickness, nor mere strength. This use of the word electricity is becoming common, yet it is not sustained by authority. But language grows by its own impulses and authority must give constant chase.

Scientific men do not recognize any kind of electricity unless it can be measured by their rules, or stored in their batteries, or employed to furnish light or power. They at once declare that the human body cannot contain this element, unless it is discharged into it, and then it lacks the gift of retaining it. The reason for this difference of opinion is the failure to catch the uses made of the word. When an employer finds that certain of his men possess more of what he calls "electricity" than others, and for that reason promotes them with a liberal increase of salary, he is merely expressing himself in his own way; and this he has a perfect right to do.

If the nervous currents that flow from the human storage batteries along the wires or nerves of the body to their goals, are given the name of "electrical" discharges, and this name is applied in a popular way merely to make the meaning more clear, the use of the word is perfectly legitimate, even if noted scientists do not like it.

In the next few lessons the power of the title, *Life Electricity*, will be better understood. It is enough now that the student shall not be led to believe that mechanical electricity is identical with that higher form of energy which is the source of life and growth.

SECOND LESSON

“MECHANICAL ELECTRICITY”

BEFORE PASSING into the deeper consideration of our subject it is important that we look at the source of life that is on this globe. The student who sees only the result and never concerns himself about the causes and influences that bring about the effect, is merely a surface reader. In any large city you will find a score of men who are highly educated in the operations of mechanical electricity, not one of whom has ever thought of the source of that mighty power.

It is now agreed in a general way that the lightning that springs out of the clouds is identical with the current that produces both force and light. It is of the mechanical kind. In fact men have for some time been considering the means whereby the lightning might be caught and stored away for both power and light.

In the winter when the sun is less active and the days are shorter because of the absence of so much of this orb's heat and light, a thunder storm is a novelty. When spring returns and the days are much longer because of the greater abundance of heat and light from the sun, as in the months of May, June, July and August, thunder storms, lightning and electrical atmospheres are usually abundant. Even in rainless countries, the excessive heat charges the air with an excess of electricity.

The point of this lesson is to make clear the fact that the sun is the father of mechanical electricity; of that kind that will, if properly caught and stored, furnish light or run an engine. Where the sun has ever shone, all substances, liquid or solid, contain mechanical latent electricity. Where the sun has never shone and its influence has never reached, you cannot generate electricity, for it is not there. In order to progress with these lessons it is

important to keep in mind the fact that the sun sends all electricity to the earth.

It is true that in the winter there is abundance of this power and it can be developed by machinery. It is in the air, in the clouds and in the sky during the winter; but not in overcharged condition. As the sun comes towards us in the late spring, then the excess of electricity is manifested. It bursts its mains and leaps to the earth, sinking to the depths of perpetual moisture, there to hide away from the orb's influence that gave it birth; or, as is often stated in a careless manner of speech, to seek an equilibrium.

This excess of mechanical electricity begins to make itself known in the spring and at that time when life out of doors takes on new impulses of growth. This connection is important.

THIRD LESSON

“VITAL ELECTRICITY”

COMING NOW by easy stages to the next step in our study, we find that in the spring there is a different form of energy at work in the realms of nature. In the preceding lesson it was learned that the sun brought with it in the late spring and through the summer an excess of mechanical electricity; that kind which the noted experts love to discuss and experiment with. They declare with equal pleasure that the human body does not contain nor can it retain anything like electricity; and this is undoubtedly true when the mechanical form is meant. But anybody can call anything by any name he pleases if he serves to help others to a better understanding of a great fact in the universe.

In the same months of spring and summer when the sun is furnishing this excess of mechanical electricity, it is also drawing life out of the unknown and imparting it to

the hungry world that uplifts its face from beneath its beating rays. The blades of grass begin to straighten up and take on vigor. Buds swell in the joints of trees, in limbs, branches and twigs. There is a mysterious activity in all the realms of nature.

What brings about this new birth? Some say it is light; but many experiments with light have failed to cause growth. Some say it is heat; but heat of itself is wholly powerless to impart vigor into plant or tree. Some say it is the union of light and heat; but this union has always utterly failed, unless the sun, and the sun alone, has furnished both the light and the warmth. In addition to these two forces a third has always been necessary, and that third must come from the sun. No artifice, no substitute can suffice. The sun contains the trinity of power: light, heat, and something else.

In the late spring and during the summer months, when thunder storms are abundant and the air is charged with electricity, the sun furnishes light; it also furnishes heat; it also furnishes electricity of the mechanical kind.

In the very same months, when the vital world is growing in field and forest, the sun furnishes light, also heat, and also the "something else" that produces that growth. We cannot safely call this "something else" by the name of electricity, for it is not of a mechanical character; and the noted scientists do not recognize any other kind.

Yet in the world of physics there are said to be several varieties of mechanical electricity. This being true, perhaps it is also true that one or more kinds may exist that have their activities wholly outside the realm of physics; operating even in the vital zone of existence.

FOURTH LESSON

‘‘LIFE ELECTRICITY’’

DESPITE the narrow interpretation given to the word electricity, it has a scope as wide and as deep as the universe itself. It is one of the great agencies of the Creator whereby this solar system is reached from the central courts of heaven; and it is the direct current of communication between the sun and its planets. It is probable that the greatest of all powers sent forth from the orb around which these worlds revolve, is electrical, whatever that may mean; and it is also probable that heat is the outcome of latent electricity, and light one of the expressions of electricity.

Heat may be alive or dead; and so may light. When dead these forces are called artificial, a misnomer. When alive, they are vital and are then known as natural. If a plant that is sickly is said to need natural light, it is placed where the direct rays of the sun may touch it. If it is said to be in need of natural heat, it is put where the warmth of the sun may stimulate it. In one case it is light WITH the SUN; and in the other case it is heat WITH the SUN. Yet light and heat, the kinds that are called artificial, had their origin in the sun. Having become separated from the sun, they are regarded as artificial, and are powerless to revive the sick plant. The sun therefore must be present in its activity in order to yield the vital force that imparts life.

The sun shines all the year round, and mechanical electricity is produced all the year round. The sun shines in excess in the months of spring and summer, and the air overflows with mechanical electricity during those periods. In exactly the same periods the growing worlds, including the animal and vegetable kingdoms, take on their excess

of vitality and consequent increase. It is in such periods that sickly plants, coming into the blessed warmth of the king of this system, and under the rays of his powerful light, lift up their heads and breathe a new existence. Vigor and energy are received and everywhere reflected on earth.

It would be the act of folly to separate the cause from the effect; the third power of the sun from the life that springs into being at the magic touch. This third power has been recognized but never named by science. It is well enough known, but not described. It needs a name, for in this generation the thinking men and women are turning to its study in the hope of finding the great secret cause of a life that they have not yet secured; a renewal of the vital powers that spring into being with the impulses of youth and hold its possessor immune against disease and decrepitude for a marvellously long time.

To-day it is called Life Electricity.

Some thirty-two years ago it was called by a shorter name.

FIFTH LESSON

‘ ‘GLAME’ ’

EVERY STUDENT of these lessons who has given close attention to the difficulties of naming the force that is sent by the sun into the life on earth, and that creates and sustains every form of existence here, will see the need of a name for that energy. In the olden times, way back in the first centuries of civilization, it was referred to as the breath of life, and later as the spark of life, and still later as the vital essence of existence, and now it is called in a popular way Life Electricity.

But the Ralston Health Club, an association of learned men of wealth that came into being in the year 1876 as

an organized body of scientific investigators, having made a deep and thorough study of biology, and having carried on the most valuable experiments of modern times, concluded that a name should be coined for the life principle that is now under discussion.

A short word of power and easy to pronounce was sought.

It was resolved to find the five most potent words in speech and out of them to build the new word. It was the unanimous agreement of every member that God was the first, the greatest and the most potent word in all our language; and this stood as the beginning, the initial letter being taken for the purpose.

The question now arose, What is the next most important word? No one seemed to hesitate in selecting the word life. Thus God the first, and life the second, furnished two letters of the coined word.

It was not so easy to find the third word in the due rank of value. Everybody was clear that God must stand at the head, and that life, next to the Creator, was the chief idea in the universe. God gave life. But life means progress. Every star is the center of a system of worlds, all of which are progressing. This earth was once dead rock; then it moved on to land and water; then marine life came into existence; then amphibious existence followed whereby animals were able to dwell on the soil or in the water; then reptiles crawled to the land and their offspring turned to birds and lived in trees while the soil was being drained of its water. After this there came four-footed animals, and from them those of two arms and two feet were descended, until man, erect and with head lifted toward heaven, came at last to crown the work of progress.

All this is the plain story of geology. It is taught in all the high schools.

It tells with mighty force the fact that change has always been going on in this earth, and that the change has been for the better. It is a constant and steady ad-

vance, has always been, and always will be; and this fact seems to be the most potent in all life.

Therefore the association came to see that the word "advance" was the greatest in existence. God was the first, and life the second; but without God there could not be life; and without life there could not be advance. God has made life that it might advance; and it is only through life that He can carry on the progress that is everywhere taking place.

Thus the first three words were agreed to with unanimity.

Where does advancement lead?

In earthly careers it ends with death. Mortality is the goal here. This fact cannot be denied. Mortality therefore is the fourth word.

But mortality is not the end of the life that dwells in the body.

Eternity is the last word. It is the goal of the life within the life. It is the end, and the beginning; the end, as we view it from the standpoint of earth, and the beginning as it must be seen from the other side of the portals.

No greater words can be found in language than these five:

God, Life, Advance, Mortality, Eternity.

Try to secure a substitute and you will fail. Nor can one word be placed in a different arrangement. God must of necessity come first, and the one giant fact that springs from God is Life. From Life comes Advance. From Advance comes ripening and this means Mortality. After Mortality is Eternity.

Try as hard as you may, you will not find five such words as these. They are the most important, the most potent, the most sublime words in human speech or human thoughts.

What do their initials spell?

The word GLAME.

Those of our students who have possessed the works of the Ralston Health Club during the past thirty-two years, will well understand the use that has constantly been made of this word. In book after book, the term glame has been discussed in its various bearings and meanings. It has appeared in systems that cost fifty dollars, and in others that have been sold for one dollar per copy; and in still others of intermediate value; showing the great importance of this coined word. For sixteen years prior to its first publication in print, glame was used in written lessons, reports and other forms, as all Ralstonites of long standing can well attest.

It was coined and adopted from necessity and not from a desire to foster a new word on the language. In connection with its constant use, its popular synonym, Life Electricity, was frequently applied in order to make the term more familiar; and this plan will be employed in the present series of lessons. A large number of people like the name Life Electricity; but it is not accepted as scientifically accurate because the general idea of all electricity is that it is mechanical only, and therefore cannot exist in the human body. Still we believe that it has come to stay. Only recently a public despatch from the Chicago Convention announced that "on Thursday the assemblage was charged with electricity and everybody was full of life and determination to accomplish something." This announcement was read by millions of people all over the land. It is but one of the many instances of the popular use of the word electricity as applied to human activities where great energy is being exerted in mind and body. The same use of the word electricity will continue until the highest authorities recognize it as essential to the expression of the idea that is sought to be conveyed.

SIXTH LESSON

“BASIC LAWS”

FOUNDED upon a few principles that are very easily understood, this study makes use of certain laws that are at the base of its system, and are therefore called *basic*. They will be stated in the present lesson and then explained in turn.

1. Life Electricity, or glame, is excessive vitality.
 2. It comes into being naturally.
 3. It is born spontaneously when opposing conditions are removed.
 4. Helpful conditions give it further impulse and growth.
 5. Special practice controls it for all uses.
 6. Plant life and human life depend on the same laws of vitality.
 7. Human life is supported by plant life.
 8. Life Electricity is quickly wasted by extremes.
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The first of the basic laws states that Life Electricity is excessive vitality. The word excessive is not used to mean the extreme limit of vitality in its accumulation, for this can never be reached in this era. It intends to say that a degree of vitality that exceeds the common conditions of vigor and energy that are now prevalent in life is known as glame or Life Electricity.

The second basic law states that this excess of vigor comes naturally. Under no system can it be present as an artificial form of life.

It is born of itself, and without direct effort on the part of its possessor when its enemies are removed. In other words, let any person take away the habits and circumstances that stand in the way of the existence of Life Electricity, and the latter will begin to enter the body and create a new

vigor there. This can be accomplished by any person at any time; and the plan will form one part of the present course of lessons on the subject.

Having ascertained that Life Electricity is a natural endowment and that it comes freely when all obstacles are removed, we now find the fourth law to state that it may be encouraged by helpful conditions. These must follow and not precede the practice of removing the hurtful influences.

Like every complete and useful system, this method of increasing Life Electricity in the body includes certain practices that are allied to the natural processes of development, and that, after being used in developing the power, may be left as permanent and natural habits in the individual.

This blending of practices into habits, is of the highest importance and gives to this system a special value that is not found in any other line of human training.

The sixth basic law states that plant life and human life are dependent on the same laws of vitality; and it is also seen that the latter is supported by the former.

The last of these primary rules asserts that Life Electricity is quickly wasted by extremes. All existence is poised between two extremes. Too much darkness is hurtful, so is too much light. The sun is the source of all life, and yet it cannot be received in its extreme heat. The freezing of the body destroys life, so does fire and hot water. Action is necessary to health, but over-activity breaks down the body too fast, while sloth weakens it. Starvation brings death, and surfeiting sets up disease.

Instances of extremes could be cited almost without limit, and the same general principle runs through them all.

SEVENTH LESSON

“OPPOSING CONDITIONS”

SOME PERSONS live to a great age and investigators seek the cause. They pronounce it due to a good constitution to start with, and to a proper mode of living as an aid to the inheritance of health. There are persons whom disease cannot easily kill. They are said to be endowed with a wonderful vitality. In the crisis of a malady they rally against the expectancy of friends and physicians, get well, and go on living to an advanced age.

There has never occurred a case of great longevity that was not directly ascribable to the absence of many of the opposing conditions that stand in the way of the presence of Life Electricity in the body. This is a negative advantage. It shows the law of spontaneous growth of vitality; coming of itself when the way is clear.

A man who has studied this subject for many years, came to the conclusion that every man and woman should study the conditions that attend them in their daily life, and ascertain what are hindrances to the attainment of a vigorous vitality. He said, “These hurtful influences are not obscured to the mind of any one who wishes to find them out. They may be seen, known, and then put aside.”

If you were to ask for the easiest of all roads to great vitality and consequent health, you would be shown this simple method. Look for the conditions that stand in the way of such a result. It is well said that intelligent men and women, after being informed of the influences that stand as hindrances to health, unconsciously avoid some of them and so gain part of the prize sought.

The current lives of individuals that are tending toward a great longevity, are being studied. Some have no plan by which they live. Others follow a code or régime in

habits and diet. A third class combines these two modes. It is always interesting to watch the lives of men and women who adopt no plan, but who nevertheless are gaining rather than losing vitality as they advance in years. All of them avoid the conditions that stand in the way of good health. They do not know it, as it seems; but a suggestion of something harmful is always sure to bring from them a protest. They have native good sense and know enough to use it in the greatest of all channels, the building up of a vigorous vitality.

They are examples to be copied from. They must be seen and known, not read about in the advertisements of whiskey and patent medicine concerns that bolster up outrageous falsehoods to spread the use of death-dealing fluids.

To every general rule there are one or two exceptions; but to the rule that the removal of injurious influences will start into being a vast flow of Life Electricity, there is never an exception. Bad habits may be injected into an excellent plan of living, and still the vitality grow strong; but no one good habit can out-balance a horde of evils in any life. A man or woman who eats proper food and lives out of doors much of the time, may take on some error or fault and still not suffer; but this exception does not warrant the claims that are so freely made that tobacco and liquors can be taken without harm to the body. Out of every one hundred persons who reach the century mark in life, ninety-eight of them have wholly abstained from both tobacco and alcohol in every form. This is a fact that has been amply proved.

Every stimulant, whether given as medicine, taken as a drug, or drank as a fluid, burns up some part of the body; just as the man who owned a great mansion, made a practice of tearing out a part of it in order to procure fuel for his fires. He stopped before the entire house was demolished, but the torn and rent structure was never again what the builder had made it at the start. This is the

process of stimulants; they burn up some portion of the human body and the damage, slight in every instance, counts up a fearful total in time.

These are but two examples of the enemies to vitality. In order that they may all be studied in exact form, they will be considered in their order in subsequent lessons.

EIGHTH LESSON

‘‘THE ENEMIES’’

LIFE IS SURROUNDED by enemies so numerous and powerful that the wonder is the race has survived their attacks. These enemies are present in every form and may be studied in classes or groups. Some arise in the activities of the mind, some in the dangers to the lungs, some in the diet, some in the membranous system, some in bad habits, and some in a variety of other ways. For the purpose of these lessons they will be considered in the following divisions:

1. Enemies that originate in the mind.
 2. Enemies that arise in the nervous system.
 3. Enemies that assail the stomach.
 4. Enemies that injure the lungs.
 5. Enemies of the membranous functions.
 6. Enemies in habits.
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Before these classes of opposing influences are studied in their proper turn, it is advisable that the student seek to think out the meaning of this arrangement, and ascertain in what way these enemies may do harm to the vitality. This will make you thoughtful and deep in your analysis of the problems that confront us at this stage of the work.

What are some of the enemies of the mind? In what

way may the mind or the thoughts lower the vitality and injure the health? What connection is there between the brain and the other organs?

Then direct your attention to the nervous system and endeavor to name some of the faults or weaknesses of that part of the life of the body that depress the vitality. At first you may not think of any of them; but as they come to your thoughts you will be repaid by a better understanding of the importance of the study by reason of your having found them out for your self.

When you consider the stomach you will have no difficulty whatever in enumerating a large class of enemies that harm the body, for the dietary habits of to-day are becoming more and more barbarous, breaking every known law of hygiene and good sense at the same time.

In this way give close attention to the six groups stated in the first page of this lesson and endeavor to make written lists of all the enemies of which you can think.

Then turn to the lessons that follow and compare your list with those therein given and note the difference, if any.

NINTH LESSON

“INFLUENCE OF THE MIND”

SOME PERSONS are wholly controlled by their minds. Few indeed are masters of their thoughts and wishes. Many of the most contented people are indifferent and weak-brained, caring little for what the world may have in store for them, and not knowing how to cope with its many problems. Being contented, they have no mental sufferings that hover over the day, and so they escape the wear and tear of worry.

But they may be healthy without being vitally strong.

They have no Life Electricity and are therefore useless to themselves and to the world. Power and influence cannot be born in an indifferent brain or in one that is weak, no matter how well it may seem when considered as a sane organ. It has for generations been a common saying among physicians that poorhouse inmates and sovereigns live the longest, because they have the least to worry about; and this belief has been to some extent warranted by the longevity of the two classes referred to.

Negative qualities have some value; but affirmative qualities are nobler.

How to reach the advantages that come from a mind at peace with itself and the world, is no small task.

That the influence of the brain over the body is very great, cannot be doubted. Every mood plays some important part. All the dark moods are hurtful, as they slow the action of the heart, reduce respiration, and cause the stomach to hold its food for a long time in a state of indigestion ending in more or less of ferment. An active stomach cannot ferment. For this reason the bright moods are directly helpful to gastric work. If you can keep the nervous system in its relation to the stomach, full of action; and if you can keep the juices flowing into that organ; you may eat anything that you please in any reasonable dietary, and you will digest it easily and completely.

The brighter the moods of the mind, the more active will be the stomach, its nerves, and the gastric juices that do the work of change there. Some systems have recently been invented that include a mental training for carrying on digestion. These are mere fads. It is not possible to be bright when you are sad or deeply depressed. It is not possible to order the stomach to do its work when the circumstances of life for a time make you feel that you do not care whether it works or not. Faith has also been enlisted as a power to control the health; but in the great crises of existence, faith is weaker than the powers that control mind and body, and so must fail.

A substantial, practical and effective method is the only plan that will survive in stormy weather when everything seems to be awry.

The beginning of all the dark moods is the inborn disposition to see trouble ahead. A man recently bought land and built a house that cost him all the money he had saved for many years. He was working at the time, but caught a suspicion that he would be out of employment very soon. This caused him to take pencil and paper and figure out his expenses for a year ahead, and his probable shortage of cash in case he should be unable to have steady work. So deeply did the danger sink into his mind that he could neither eat nor sleep for two days, and was a physical wreck. This made it impossible for him to perform his duties and he was discharged. In the letter of discharge, the employer stated that he had arranged work enough to keep him busy for a year or more, but owing to his sudden illness another man had been put in his place.

This is a typical case.

The worry took all the electricity out of the man. His stomach could not take food. Anxious thoughts kept him awake at night. Then came the breakdown, a perfectly logical result.

Men and women may in this class of cases learn to control their minds; for once the mind runs away it cannot easily be controlled again until events have changed the course of life.

Life Electricity can no more dwell in the person who worries than fire can live long in gunpowder.

TENTH LESSON

“DEVELOPMENT OF WORRY”

LIFE ELECTRICITY has no more serious enemy than the habit of worry. This bad influence sits like a cloud over every field of human endeavor. It swoops down on the buoyant springs of glame and smothers every flicker of light that seeks to burst into flame. It is a dampening, deadening fog that chills hope and quenches the rising spirits of the heart.

It is the easiest thing in the world to say, “Don’t worry.” This advice is given daily, hourly and minutely wherever depression and self-generated troubles are aired before friends or relatives. The very persons who give this advice do as much worrying as those to whom they give it. The cure is seemingly impossible. It involves a rare power of mind to master this evil.

Worry is a faulty mental action. It feeds on repetition. The man who taught a class of boys to drum with their fingers made them all a source of annoyance to their friends. If you drum with the fingers for a short time each day the muscular habit, by repetition, will take up the practice until you will drum unconsciously many hours daily. The same is true of the mind. It soon becomes a slave to the habit of seeing the dark side of everything, and feeling the chill of possible failure in every undertaking.

Most persons fail to see the difference between vigilance and worry. The former scents out trouble and avoids it; the latter sees it and suffers because of the sight. As nothing is perfect, the habit of worry brings the imperfections to light, magnifies them, and deplores their presence. More than this, it even predicts trouble, and acts as a clairvoyant power to discover the hiding places of mishaps. It is prey to ills that actually occur and that, for lack of

prevention, cannot be helped after they are on the move. In the era of plenty, the full income was spent, and nothing saved for the rainy day; then come the years of pinching poverty attended by constant fear of the poorhouse. Or in days of health, there was indifference to the needs of the body; then come the years of sickness when it is too late to mend. Thus we see that worry is founded on actual stress as well as on the general fact that all things have their dark side, and all deeds their defects. There is always enough to worry about, if one is so inclined.

In this age of high strung nervous tension, when business and pleasure are rushed with ever increasing haste, the power of resistance is reduced a mere pulp, and people give themselves over to their feelings and their fate. They drift down stream at first, then enter the rapids and are tossed headlong onward. This is an era of non-resistance to the powers that deal blindly with the human race. The habit of worry is on the increase because of the apparent helplessness of men and women in the struggle for self-mastery.

The habit of worrying cannot be cured by advice. It is not lessened by good fortune; for, with acquired wealth, new duties arise, and these cause greater anxiety. It is not remedied by medicine or treatment of any kind. The most successful method is that which is known as the philosophy of worry.

ELEVENTH LESSON

“INFLUENCE OF WORRY”

WHEN a person is inclined to worry the results on the physical health are not imaginary. Nothing could be more real. There are three functions that control the vigor and well being of the body; the most important of which is respiration. A man or woman who is free from the habit of worrying breathes much more deeply, makes more and better blood, and possesses a greater degree of vitality.

Many experiments have been made upon these two classes of people, and always without their knowledge. The individual who does not worry breathes regularly, in strong rhythm, and very deeply. More air enters the lungs. Life Electricity depends primarily on the amount of air that is inhaled every day. The other class of people includes those who worry. Observations show that they breathe irregularly, without rhythm, and without depth.

A severe attack of worry will seemingly shut off all respiration, sometimes for hours. A glass placed in front of the nostrils will not disclose moisture. The chest has no motion. There is a half-dead and dazed holding of the breath. This alone is sufficient to destroy all Life Electricity.

Similar interference with the gastric juices of the stomach are readily noted. Pleasure, good news, or a buoyant nature will invite appetite and digestion; for they cause a flow of juices into the stomach to act upon the food as it enters. The person who worries is deprived of this advantage; the stomach is dull and dry as compared with the condition of one that is bright and cheerful. Food is not acted upon; it ferments, and indigestion follows.

Countless instances of these opposite influences have been

collected and are well known to all physicians of experience. Many a meal has been turned to stagnant foulness and dyspepsia by the sudden approach of some idea that enters the mind and sets it to worrying; often a trifle, for to the magnified brain all mole hills are mountains of trouble.

The circulation of the blood depends on the power of the heart, and the latter organ does its work either weakly or vigorously, according to the impulse within the body. Respiration, digestion and circulation have their springs of instigation in the small centers at the base of the head. By artificial interference, they are all helped or hindered; they can be stimulated or depressed. These nerve centers are fed by life currents that are generated by buoyancy, by good news, by high spirits, by the bracing power of fresh air, and by many causes along the same lines.

Worry shuts off the flow of these life-currents.

It turns the vital juices that feed the nerves, into acidulous and sour streams, the action of which on the centers that feed the heart, the lungs and the stomach, is very depressing and weakening. Any person can make practical observations of the results of worry, by noting the beating of the heart with the aid of the instrument generally employed. The doctor says, "You are not well. Your vitality is very low," and immediately the heart will change its beating. The difference is quite marked. But if the doctor says, "Your heart is perfectly well; in fact the strongest and healthiest I have known for years," that organ will respond with evidence of new life.

Find the person who worries and listen to the habitual beating of his heart. Then find one who is buoyant and bright of spirits, and note the better, clearer, more vigorous action of his heart. Now it cannot be true that this important organ can do feeble duty and yet supply good blood in abundance to all parts of the body. In so far as it fails in this function, there must be atrophy, ill

health and suffering in all the other organs, and particularly in the composition of the blood; for circulation is required to pump the nutrition everywhere throughout the entire body, and blood is nothing but nutrition in a state of readiness to build the structure of life in all its intricate parts.

The better the heart does its work, the better will be the health and condition of each and every particle of the body.

The more air that is brought into the lungs, the more life will be carried into the brain, the nerves and the functional activities.

The more readily and thoroughly the stomach digests food, the better nutrition will be furnished the blood.

Any one of these influences will advance the health and increase the life of a person.

Any two of these influences will still more enhance the vitality and improve the health.

The combination of all three of these influences will work wonders in any individual.

As worry depresses all three of them, it can be seen at a glance that this evil bird must be choked into quietude and sent from the home and life of the man or woman who is the victim of the most common enemy of Life Electricity.

The cure is not easily obtained. Experiments have been made for many years, and the only effectual remedy is to be found in the philosophy of worry.

TWELFTH LESSON

‘‘PHILOSOPHY OF WORRY’’

STRANGE as it may seem the cure of this most evil habit is to be found in broadening the mind. In the first place, worry is an automatic activity of the mental faculties. The brain is inclined to turn inward toward every object. It reverses the process of radiation. It sees things narrowly. Each spell of worrying brings it nearer to a focus and lessens its scope of perception. It is like the gait of the person who toes in, or the gaze of one that is cross-eyed.

The one great remedy lies in the shifting of the view point and the widening of the range of vision.

Whenever a person thinks broadly he philosophizes.

He looks out into a greater distance day by day. He sees the world, not as the small backyard of his own weak nature, but as the gigantic field of great operations. He talks to himself as if he were on another planet and looked down on his feeble existence here as a mere trifle in the plan of universal operations.

The following method of philosophizing has been in private use for the past thirty years and has enabled many a person to break the chains of worry, by enlarging the scope of his vision. There are several steps in this process, and they will be stated here in their logical order.

Littleness of humanity.

There are many billions of suns in the sky. Each sun is called a star. Each such star is the center of a system that contains many worlds known as planets. Each such world contains millions or billions of people. ?

Our sun is a small star. This earth is a small planet. As compared with the millions, billions, trillions of other worlds in the sky, this earth is like a grain of sand on an endless shore.

At some point of vision distant from this orb, let us look upon the swarms of people that rush over the surface of the globe. They seem like ants. When ants are building their hills and mounds, they are very much in earnest and are very active; so humanity is likewise full of eagerness and hustling speed; building, working, planning and worrying. With the rise of each day's sun, these swarms of human ants rush forth from their homes, dig in labor or pleasure all the livelong day, and come back at night to get under cover.

Littleness of time.

These swarms of human beings that at a distance seem like tiny insects, come and go in endless succession. A generation is as nothing. The ant is born to-day, is full grown to-morrow, and the next day is known no more. Human ants spring up as quickly to the greater eye, and are as quickly vanished, leaving no trace behind.

That greater vision has seen the earth pass from a state of rock to a state of fertile soil as in the twinkling of an eye; yet it revolved on its axis billions of times, and circled the sun a hundred million years; but this vast lapse seemed as nothing.

A century is reeled off so quickly that it is too small a trifle to arrest the attention; yet a woman giving birth to a child looks upon the hours of suffering as an age of duration. But millions are born year in and year out, new beings are opening their eyes to the wonders of earth, they grow, they build, they accomplish gigantic tasks, and they pass on. A hundred-story building in a great city is a pigmy compared with a high mountain; the high mountain is an almost invisible pimple on the surface of the earth; the earth is a grain of sand in the sky and man is smaller than a fleck of dust on the petal of a flower.

His coming is so slight an event in the succession of a thousand generations that there is no way of permanently recording his achievements. The remotest event of history

is not six thousand years old; and the earth is more than a hundred million years of age.

The hundred-story building is a mass of enormous size to the gaze of the human ants. To one who could handle this globe like an egg, it would not disturb the marble-like polish of its surface. Cities that contain massive structures will some day be rolled under the crust of this earth, and not one trace of them will be found by the peoples who shall come here six thousand years hence.

To the greater eye this world is rushing on with whirling speed; weeks, months and years are too slight to be counted; nothing but æons are worthy of attention; and yet an æon witnesses the rise of the races, the flocking of the rapid centuries, the writing of a few thousand years of history, then the wiping of the slate to erase everything. Seventy years on this planet is in fact no more than the span of life of the germ that is born, grown, aged and dead, all in ten minutes by the clock.

Unconcern of the future.

One hundred years from now you will be wholly forgotten. Somewhere by chance a picture of you may survive, but it will serve no purpose except to excite possible comment as to the strange manner of dress of a benighted ancestry; but the chances of this attention are so slight as to be improbable.

You play no part of importance in the plan of the universe. Every year many millions like you pass to their sleep in earth. They have been going and coming for æons. They will keep coming and going for æons yet. You happen to be in the generation that is the present connecting link between the past and the future. You might have been born in the dark ages, or at that stage when history was new, or far back in prehistoric times; or your advent might have been left to such a period as when New York City will be two thousand years old. You might have sprung from some Malay, or some African, or some canni-

bal in the hot islands, or been a Laplander; chance has placed you here and now; but it does not matter. If your greatest achievements were to over-topple the tasks of the past, they and you would disappear and be wholly lost in the melting changes of time and nature.

What is the use of worrying when there is nothing at stake for you?

You think and fear that this trifle or that trifle is fearfully and terribly wrong. The spot on your clothing, the loss of a dollar, the breaking of the glass, the ill remark of an acquaintance, this, that, or something else, racks your mind and depresses your buoyancy. The rich man who loses all his wealth is to be pitied. The calamity that has overtaken you may be worse. But what does it matter? Humanity are but insects, ants that swarm to and fro about the surface of the world. The span of the longest life is but a second of time on the clock of the universe. In a century it will not matter what you win or lose, what you accomplish or suffer.

Look upward and outward; not downward and inward.

Then you will worry no more.

Toothaches, earthquakes, disasters, holocausts are seemingly great evils; but what difference will it make when the surface of the earth is rolled up as a scroll, and a new æon shall be under way?

THIRTEENTH LESSON

‘‘THE NERVOUS SYSTEM’’

HABITS OF TEMPERAMENT arise in the nervous system and affect the general life of each individual. Some persons are sluggish, and do not dispose of the food that enters the body; the result being undue inactivity and loss of executive ability. Not all heavy persons are sluggish, and not all thin persons are alert; although as a general rule the slow mind and dead nerves tend to the accumulation of fat in the body if one eats liberally. On the other hand there are some persons who possess Life Electricity in great abundance who are stout and physically cumbersome.

The two enemies of the nervous system that interfere with the acquisition of this power are:

1. Sluggishness.
2. Uncontrolled nerves.

Sluggishness appears in all persons who like to be waited on; who will not act for themselves if they can get some one else to act for them; who dislike to change from one task to another; who dislike to get out of fixed ruts in the performance of duties; who take no interest in anything in particular; who lack enthusiasm for a cause; who see no use in anything; who are willing for others to carry on all the good work of the world, or let it go undone; and who are never aroused to a realization of the fact that they may find many ways of improvement for themselves and for others.

If you belong to the sluggish class, whether you are stout, or thin, large or small, tall or short, you cannot acquire Life Electricity; for this power comes only by attraction, and sluggishness repels the very essential of vitality which is alertness.

The second enemy is called *uncontrolled nerves*.

A person whose nerves are not controlled has the following faults:

1. He is irritable; not of mind but of body.
2. He loses half of his vitality by automatic motions.
3. What he does he does at a loss.

Irritability of the nerves and muscles will cause many mistakes, accidents and blunders which lead to embarrassment as well as loss of confidence in oneself. The slip of the knife or pin is a common example, showing the result of this fault; but they are not by any means all, for there are many clumsy and awkward motions that cause breakage and other damage, and that keep the nerves of the person in a state of turbulence. Every day something goes wrong. If the loss costs money it leads to worry and consequent ill health.

"I am so nervous that I can never do anything right," is a remark that is often heard; and the person who makes it is always depressed in vitality.

Automatic motions are also one of the classes of faults common to this line of weakness. Some part of the body is active all the time. The head, the arms, the hands, the fingers, the legs, the knees, the feet, even the toes of a person are in motion. These are signs of coming neurasthenia, and often precede insanity. Paresis of the brain may be induced by automatic activities. Vitality is run out of the nervous system just as the leaking pipe lets the oil free or keeps the stock on hand low and depleted.

Of all the weak men and women in the world who think they are victims of nervous breakdown, nine out of every ten are guilty of this common fault of automatic motions, and do not know it. Nothing but a moving picture could prove it to them.

Lost activities constitute the third fault in this class.

They occur when something is attempted and not done with the least possible effort. The difference between the

second fault or automatic motions, and this fault is in the purpose of the mind and nerves. In the former case there is no consciousness of the activities of the body; and unconscious action does not tax the powers of the body more than half as much as does conscious action that runs to waste.

There is a law of magnetism that comes into play which says in effect that every action of the muscles, which is of course driven by the nerves, forms a resistance to the flow of electricity along the threads and wires of the body if such action obeys the mind. Thus resistance becomes a dam to the flow and takes it at its flood, sending back more power than is sent out; for the excitement of the action sets in motion a strong current of electricity. This rather long statement embodies one of the best known laws of magnetism.

When the muscles perform the work assigned and without loss of any unneeded action, then the current is caught on the increase and sent back to the storage batteries stronger than when it came forth. There are all sorts of exercises in works on magnetism that are employed to effect this increase of vital power.

But, on the other hand, when any motion that is sent forth by the act of the will, is allowed to run out without resistance, the result is a loss of the entire flow of electricity. There is no damming to cause or set up a resistance, and the whole stream of vitality is lost.

Activities that are so expended deplete the storage batteries in the nervous system, or empty what is called the ganglia, or ganglionic cells, and nervous weakness and weariness follow.

Examples of loss of action may be had in thousands of the incidents of the day. You try to button a garment. You take hold of the cloth and the button, making several motions before you succeed. One smooth steady action should be sufficient; but the more nervous a person is, the more motions will be made. You may count from three

to ten such efforts in the case of each button, making an average of about forty lost motions in attempting to secure ten buttons. Had there been no loss of motion, the electrical currents would have been sent back resisted and made stronger; but the loss has allowed most of them to escape. That weakness follows may be easily proved by watching the lines of the face when a nervous person tries to do something and is thus hindered by the erratic action of the nerves directing the muscles. You will see first a slight flush of color to the cheeks, denoting irritability, then a whiteness will follow, the lines will draw down on either side of the mouth, and the forehead will wrinkle and be contorted into a scowl.

In a report from Vassar College written by one of the senior class, the following description is given to us of the rapid growth of this habit of lost motions: "My roommate was becoming more and more languid and sickly without apparent cause, and I resolved to closely observe her without her knowledge. In dressing herself she would make thousands of small motions where a few score would suffice. I have detected her in fifteen movements of the fingers to adjust a part of her clothing, when one calmly made motion would have done it. As she would almost frantically end each such effort her face would change to a scowl that was hideous."

This description will apply to countless men and women everywhere who are weak, tired, depleted in nervous power, high strung yet totally deprived of Life Electricity. Nor can they acquire this much needed power as long as they allow their own vitality, weak as it is, to run away from them in truant currents.

What is the remedy?

Later lessons will deal with it.

But, regardless of affirmative means of curing such faults, every thoughtful person can see at a glance the advantage of omitting as many of them as the will power and good

judgment are able to master. In the Vassar College case, the young woman whose vitality was rapidly running away and who would soon have become an anæmic or consumptive, was completely cured of lost motions by seeing a snapshot taken by the camera of her room-mate at that second of time when her face was distorted in a hideous scowl. The picture was too true and she was still strong enough to realize the necessity of immediate reform. Nothing but her good sense was required. She borrowed a book on magnetism from her friend, and put into practice one department only; that relating to lost activities. She was soon able to perform all the thousand small motions of the day without loss of action. The electric currents that had run to waste, soon became resisted and sent back to the storage batteries of the body stronger than when they went forth, and she was not only filled with vitality but also became magnetic.

Omission is a grand teacher.

Have you automatic motions?

Do not ask yourself, for you know nothing about it; but inquire of some person who is expert enough to detect them.

Do you lose any motions in any of the many activities of the day? Do not ask yourself, for you will say that your nerves and muscles are always calm, smooth and direct, never losing the fraction of any movement.

Are you easily irritated when trying to do something? How about the collar button, or the cuffs, or the shoes, or other details that enter into your daily duties? How many motions will you make in turning one hundred pages of a book? Try it.

Omission, as has been stated, is a good teacher. Can you omit any of these nervous faults? If so, you will gain at once what it might require many lessons to accomplish.

FOURTEENTH LESSON

“STOMACH ENEMIES”

NO PERSON can succeed in building up a vigorous vitality against the abuse of the organ that supplies the nutrition that is needed for one's very life and existence. It is surprising to note the number of persons who seek help by curative methods rather than by removing the causes of their ill health. They do not stop to think that the greatest healer on earth to-day is omission.

Here is a fair woman seeking to remove blotches from the face by remedies that are intended to cleanse and purify the skin; all the time she is putting into the blood the bad elements out of which alone come the evils that destroy the good complexion. You cannot clarify the texture of the garment by washing it or even by miracles, when you are all the while putting through that garment the foul flood of sewerage that is daily introduced into the stomach.

The brain is built by the nutrition that the stomach furnishes, and it cannot supply something that it does not receive. The nerves are made of the same nutrition, and they are dependent on the diet for their good tone and health.

Under the closest microscopical examination, the brain of an insane man, except in case of lesion, is as whole and healthy as the brain of a sane man. Indeed when the two are examined side by side it is not possible to tell which was sane and which not. But the condition of the blood of an insane man is quite different from that of one who is mentally sound. The derangement then comes from the irritation which is brought from the stomach into the brain by the circulation of the blood.

Every day and several times a day the stomach makes nutriment for the blood and sends it forth to repair and build up the body, the nerves, and all parts of the intricate system that is the temple of life. From this nutriment all

vitality must have its starting point, for it is the basis of life. It is an old saying that a man is what he eats, and this is true even in a mental and moral sense. Crime is a physical defect, and its cure is largely influenced by a radical change of diet. Insanity is being rationally treated to-day by many experts through the use of an entirely different diet from that which attended the development of the calamity. In both classes of cases and in all conditions in fact, bad blood irritates the brain and brings into activity the powers of evil that would otherwise remain dormant. Pure blood never irritates nerve or brain-tissue.

Every organ plays an important part in the vitality of the body. Every organ is a builded engine composed of nutriment that has been made in the stomach. The latter cannot produce something different from the food that is supplied to it. If you make a watch spring out of wood, you will have the character of wood and its defects in the action of the spring. What you put into the construction of any machinery, will determine the value and working ability of that machinery.

So the body is just the product of the diet and nothing more or less. Brain, nerves, lungs, heart, blood, and each and every detail will reflect the food that is eaten.

The greatest barbarism of to-day is the habit of feeding unfit things to the stomach and then doctoring the results, instead of turning the process around and doctoring the cause. As long as this false method remains in vogue, doctors, diseases and drugs will keep up their fearful increase.

The claim is made and can be proved a thousand times over that ninety per cent of all human ills start with a wretchedly bad diet. The mouth is humanity's most omnipotent enemy. Ninety-five persons in every hundred are salivating something all the time. If it is not tobacco, gum, candy or other tempting cud, it is the end of a pencil, the finger nails, or other device to keep the glands at work. Being born with a working jaw, this habit controls humanity

all through life, and is the last to lose its vitality on the approach of death. Because of the mouth's anxiety to keep at work, alcohol, the father of universal crime, is a common visitor at the gateway of the stomach.

All the evils that enter the body, pass in review before the palate. The taste is the thing, not the value to the body. Therefore if these evils could be introduced in the gullet below the palate and not be tasted, no person would take the slightest interest in them. Good sense would suggest that they be taken, tasted, rolled over in the mouth an indefinite number of times, and then be ejected, as all the inviting qualities would then be extracted, all the pleasure secured, and the enemies would be useless to harm the life of the body.

But the era of self-control is not yet at hand and people will go on putting death and disaster into the stomach, suffering the consequences, scoffing at better methods, paying big bills and dying prematurely. This is poor human nature, and it will so remain as long as the palate is the ruler of the race.

But the man or woman who desires to acquire Life Electricity must have a general knowledge of the classes of foes that injure the vitality through attacks on the stomach and ensuing conditions.

As omission is the greatest teacher of the world, it will follow that those who are really ambitious to succeed in large measure in this course of training, will do away with the principal enemies which will be enumerated and described in the next few lessons.

FIFTEENTH LESSON

“CLASSES OF ENEMIES”

HAVING REACHED the most important stage in the negative study of the subject, we will proceed to place before our students in this lesson a brief list of the enemies of the stomach. They are given in this work solely from the standpoint of their relation to the development of Life Electricity in its largest measure, and must not be taken to include the ordinary consideration of health.

There are five classes of stomach enemies which may be named as follows:

1. Non-food elements.
2. Chemical poisons.
3. Carbonic acid.
4. Mineral matter.
5. Flesh poisons.

The terms used are those that can be most readily turned into a popular account rather than one that is technical.

It is recommended that they be memorized and retained in the mind from time to time, as they furnish guides to many means of help in this system of training.

As they will be given a popular treatment, it should be understood at the beginning of this analysis that they include a number of minor enemies that are placed in the above classes regardless of their exact relation to the name of the class.

This part of the study is negative. Its teacher is “OMISSION.” When an enemy is known and found out, the intelligent person will give it a wide berth, or else destroy it.

SIXTEENTH LESSON

‘‘NON-FOOD ELEMENTS’’

AN ELEMENT is a chemical form of matter that cannot be decomposed by any known process of science. There are more than seventy such elements in the world, and it is believed that they are found in all the orbs of the sky, indicating that the universe is built of the same material throughout. Animal life and plant life such as is useful for food, are made up of fourteen elements. Thirteen are not enough, and if a person could not take into the system all fourteen elements, he would sooner or later become defective and die.

Of course only a perfectly supplied nutrition can produce the power on which Life Electricity is founded. A defective person is not a candidate for such power.

Some children are afflicted with the rickets because of the lack of all fourteen elements in sufficient quantity and due proportions for the growth of the body. Persons of all ages suffer in nerves, in mind, in blood, or in organic tone because of the deficient supply of these needed parts of the diet.

As has been said it will not do to attempt to live on less than the fourteen; thirteen or twelve will bring defects, loss of vitality and the breakdown of the machinery of life.

But when more than fourteen elements are fed daily to the human body, and as in many cases sixteen or even twenty elements come into the blood, nature rebels. She seeks to throw off all excess, and is able to do this to some extent; but every ounce of effort that is expended in getting rid of non-food elements, costs a pretty sum in the loss of vitality. It is like an engine that runs best when supplied with good fuel, and all its power is employed to drive machinery; but that, when clogged by matters that

interfere with its activity, loses a great portion of its energy.

When food contains some element not required to make blood and life that foreign matter must be thrown out, and much vitality is expended in so doing.

For this reason every intelligent person should study the foods that are taken into the stomach and ascertain what are suited to the body, and what contain non-food elements in too great an abundance. There are many of these elements that are harmless while not being capable of furnishing nutrition. But they are in the way and must be thrown out before the organs can do their work.

Then there is a middle class of non-food elements that do some harm although they are not direct poisons. The third and final class contains actual poisons and they will be considered in their place.

Another law comes into use, and that is the necessity of combined elements. There are seventeen forms in which these are mixed and made ready for human use. The straight unmixed element is not intended for food, and is almost always a poison when so employed.

Instead of wearying the student with the chemistry of these propositions, we will in the affirmative part of this work furnish a code which will contain all that is needed by the body, and add a very liberal margin besides.

SEVENTEENTH LESSON

‘‘CHEMICAL POISONS’’

MANY OF THE ELEMENTS are turned into dangers by wrong combinations, or when taken alone. Thus iron in a state that is pure is to some extent useful as medicine, but much of it, comparatively speaking, will destroy the tissue of the lungs. Many cases of consumption have been traced to the use of iron as a medicine, because it was not organized in plant life and made to enter into the combination intended by nature. The same is true of oxygen. Some one discovered the fact that this element enters into almost ninety per cent of all parts of the body and is therefore essential to health and vitality; but in its pure state it is a poison. Nature has put it into so many forms that it is obtainable in the right combinations and should not be taken as a medicine in its elementary form. This general law runs through all the food formations that are required by the body.

Most medicines are poisons.

They set up a fight in the system and arouse to activity the functions that have become weakened by a bad diet; and thus they add a new source of danger to an already bad condition. Of late years the tendency of the medical profession has been to introduce food-medicines or combinations of materials needed by the body. At the same time, gold, silver, lead, zinc, copper, mercury, and other elements are being given as medicines in more intensified form.

Both classes of drugs are injurious. When the chemist takes the fourteen elements ordained by nature and works them into medicines, the chief value has been robbed; for no food is really useful to the body unless it has been organized in plant life and so maintained until the time it enters the stomach. The formula of the laboratory reads

well and seems the right thing; but the one great principle has departed from the food, and that is its plant formation. Hence any of the food elements may become a poison. So may the metals that are served in drugs.

The study of Life Electricity teaches the avoidance of medicines and drugs, except in the acute form of a malady when heroic measures are necessary. Science has made great progress of late years, and we lift the hat in admiration to the profession of medicine when it is called on to deal with acute disease. But it has no part or place in the treatment of a chronic malady, and its history even up to the present moment is that of abject and shameful failure. The reason is plain; chronic maladies depend on the development of an excessive vitality and medicines never have and never can produce such a result in any person.

The most potent and common of all forms of chemical poisons of the present day are those found in adulterations. Here are some facts:

1. Pure drugs are not easily procurable to-day. The spirit of money-making has led the makers of medicines to cheapen their cost to themselves by adulterating them.

2. Fruit syrups taken from four hundred soda water fountains and analyzed showed that ninety-eight per cent of them are adulterated.

3. Ice cream taken from places where sold either in soda water or in eating houses and restaurants was found to be made up of ingredients that were poisonous.

4. Many of the special soft drinks sold at soda fountains were also found to be adulterated; some with drugs that bring on the vicious habits that cannot be shaken off when once fastened on the nerves and blood. Many cocaine fiends, to mention one class, have had their beginning of slavery in the summer drinks so widely advertised. Thus it is seen that the drug store and drinking fountains are the source of greatest danger to the health and vitality of the public. It can be set down as a fixed rule that no

student of Life Electricity can make progress in this work and patronize any source of danger.

5. Almost all the so-called pure liquors are adulterated; and there is no exception to this rule as far as grade or brand is concerned. There are more than one hundred different kinds of poisons found to-day in the beers now for sale to the public. The whiskey that is advertised as most wholesome is not pure; and the beers that are said to be recommended by doctors who hold stock in the breweries, are poisonous; their use leading to death by Bright's disease. In reply to a challenge issued by a defender of beer, twenty cases of death from this malady were investigated, and in nineteen of them the victims were found to have been users of beer in great quantities; and the other death was traceable to a bad diet.

6. All the patent medicines offered in advertisements are found to contain materials that weaken the vitality and make the development of Life Electricity an impossibility. More than this they are, some of them, largely made up of alcohol and are doing a fearful work in making drunkards. They should all be avoided. In fact no student of Life Electricity is allowed to use medicine in any form, unless suffering from an acute attack of disease.

7. Practically all the canned fruits, meats, and other goods on sale in the stores are made non-changeable by the use of chemicals. This applies generally to bottled goods of every kind and to those that are in cans. It is difficult to make them good "keepers" unless they are "doctored," and so they are given a preservative for this purpose. The amount of added poison is small, but the continued use of it will break down the liver, the stomach, the intestines, and other organs. It is said by some authorities that the great frequency to-day of appendicitis is due to these almost harmless chemical poisons which are added to the canned and bottled goods on sale in the stores. An attempt to check the fearful ravages of this wholesale poison-

ing of the public is met by the cry that the nation is passing through an era of moral hysteria; and at the same time the endless processions of hearses are carrying the victims to untimely graves.

8. Breakfast foods and other articles that are likely to get wormy, are often adulterated with preservatives to prevent loss.

9. For many years the use of chemical poisons to keep milk from souring was on the increase; and it was not until nearly one million babies had died from this kind of slow poisoning that the public woke up to the fact. Who are the murderers? Are the farmers who were taught that a small amount of poison was not fatal, or the middle men who encouraged such use, or the public that takes but little interest in any movement to save life except when some great disaster overwhelms them? Business interests, which is another way of describing the practice of making money by adulterations, are too much mixed up with politics to be held responsible for the continual murdering of innocent people by the use of chemical poisons. Milk is so necessary an article of food that it is more watched than any other one; and we are glad to say that at the present time not more than eight per cent of the milk supply of the nation is now being adulterated with preservatives, which are slow but sure poisons.

10. Fresh meats, particularly beef, is subjected to the same doctoring; being almost embalmed like a human corpse in order to hold back decay. As the beef trust defies both the public and the government in its illegal combination, so it successfully makes use of chemical poisons to preserve its meat for an indefinite length of time.

11. Of all the wicked attempts to make money out of a cheap poison, the employment of alum in baking powders and in self-rising flours and other foods, is the most detestable. Concerns that know that alum will do wonders in raising flour, and in making a poor product light in bak-

ing, proceed to advertise the special purity of their goods; and the public believe what they see in advertisements. The safest course to pursue is to avoid all foods that are raised by any kind of baking powder, or made from self-rising flour or product of any kind.

Whichever way you turn, there are poisons awaiting you.

In this age of greed and politics, when pure food legislation is blocked by lawmakers who are in the pay of corporate interests, it is best to come down to the simple habits of eating that have always marked the career of the person who has achieved great longevity. It is also the best to make sure that milk and wheat flour are kept wholly free from adulterations. The man who would kill human beings by slow degrees in order to make money, is a deliberate murderer; and what right has that man to escape who made wheat flour products by mixing ground lime and alum with an equal quantity of flour and sold it as an especially fine grade? The alum helped the whole concoction to make light bread; but suffering and death followed in the wake of its use, and the adulterator bought his immunity by controlling the lawmakers that might have stopped him.

It is an agreed fact that vitality is at a lower ebb to-day than ever before in the history of the world; and also that adulterations and preservatives are more employed than ever before.

All poisons, all irritants, all things that are foreign to the construction of the human body, lessen its life and vitality and make it impossible to acquire vigor and energy; and for this reason it is necessary that those who wish to make progress in this course of instruction should avoid all chemical poisons in food and drink.

EIGHTEENTH LESSON

‘‘CARBONIC ACID’’

ONLY LAST YEAR one of the greatest of American physicians declared that he believed that ninety-eight per cent of all diseases were due to the presence of carbonic acid in the human system. He enumerated malady after malady and showed the relation between its development and the influence of this deadly compound. What is carbonic acid?

In the first place it is the most common of deadly poisons. It is also the most deadly of all poisons that are well known. It further bears the distinction of killing more quickly than any other poison.

Two of its characteristics are its lack of odor and its sudden grasp on life without the slightest warning. Combined with hydrogen it makes the common fire damp which has sent many a brave miner to his death, and is to-day the most feared of all the enemies under ground.

It is composed of one part of carbon and two parts of oxygen in its bulk; but by weight it holds twelve parts of carbon and thirty-two parts of oxygen. Both these elements are necessary in the food life of man; yet being in wrong combinations they are deadly enemies.

The atmosphere contains about one part of this poison in two thousand five hundred parts of air; very feeble proportion. But it has a tendency to fall to the ground and in low places; and when it is present in the proportion of four parts in a hundred of air, it is a fatal poison. When it appears in still greater proportion it is of course quicker in its effects and leaves no hope for aid or recovery. As it falls to the ground, it is sometimes found in wells that are sunk in marshes and lowlands. In a recent case a man descended into a well in sight of his family, and was silent,

He replied to no call. They found him dead, and his demise had been instantaneous. Thousands of such cases are known. The gas of sewers is also due to the presence of this same poison. Not long ago a young man descended through a manhole into a sewer only a few feet from the ground. Not coming back in a few minutes, his companion went after him. As he did not return, a third man started to enter the sewer, but was restrained by the fourth. The first two had been killed in a second of time.

Carbonic acid is also thrown off from the lungs in the act of respiration. It is the death in the blood that the oxygen seizes and sends forth out of the body. It is to get rid of this greatest of all enemies that the lungs are established and pure air made necessary for the protection of life. The beating of the heart keeps the blood circulating, and every drop of this fluid is brought into the lungs where fresh air delivers over its oxygen, which unites with the poisons and turns them into carbonic acid. This then escapes into the room or out of doors, where it is diffused and lost.

In a sleeping apartment which is small in size, the person who is in bed is compelled to inhale over and over again the carbonic acid that has been thrown from the lungs. If there are two or more persons in the same room, the air becomes still more foul. At length when three parts in a hundred of the air are present, a deadly feeling in the head seizes the person and this can be relieved only by fresh air. In halls, churches and other places where people gather, if there are only two parts in a hundred, there is sickness at the head and a feeling of faintness. Old persons are often victims of paralysis when they are allowed to remain in a place where there is ever two per cent of carbonic acid in the air. All persons who are subject to heart disease or weakness of that organ, are liable to a sudden attack which may prove fatal.

NINETEENTH LESSON

‘‘CARBONIC ACID IN FOODS’’

THE DIFFERENCE between chemical poisons placed in foods and drinks by the deliberate act of man with intent to make money at the expense of the health and life of human beings, and the poison that arises from a natural process of change, is one largely of intent and of accident as well. There are two very plain laws that apply to the latter condition, and we will state them at this time:

1. Everything that is fit for the food of man is wholly free from carbonic acid.
2. When food or drink becomes unfit for use it passes through a change which generates carbonic acid.

When the poisons of the body are thrown off through the circulation of the blood, they are turned into carbonic acid.

Now what seems strange is the fact that this most dangerous of all poisons, should be regarded as safe to introduce into the system in small quantities. An axe that will cut a man's head off at one blow is a merciful instrument compared with one that slowly hacks it to pieces. Yet carbonic acid is taken deliberately into the stomach every day and is not repudiated because it does not cause immediate illness or death. We find authorities stating the general fact that this poison when entering the lungs is a deadly enemy; yet when taken into the stomach it is only a mild form of poisoning which the blood will throw off if not in too great a quantity. The doctor who believed that the prevalence of carbonic acid in the body was its most serious enemy and who traced nearly all maladies to this presence, was nearer right than the general public who be-

lieve that a little poison taken day by day into the blood can be thrown off.

Observation has proved that carbonic acid leaves a trail of injury in its course through the body. It is decidedly harmful to the membranes, and there almost all diseases have their rise. Every membrane is covered with a healthful fluid or mucus, which is as necessary to its health as is lubricating oil to the easy running of wheels on a wagon. Rheumatism has been keeping pace with the presence of carbonic acid in the blood; and when this poison reaches the joints they suffer excruciating pain because of the lack of mucus. The knee joints may be taken as a clear example of this fact. Every time a step is taken the membranes about the knee must rub on each other, and the mucus there must be abundant in order to prevent dryness and consequent torture. If a person allows carbonic acid to deprive the knees of their mucus, the membranes and all parts will be harsh and dry, and every movement will give rise to great pain.

The same is true of the stomach and the alimentary canal which is one long membrane. Its health and the safety of the body depend on the continual presence of mucus on its entire surface. Yet carbonic acid will cut off all the mucus and leave the membrane unfit to carry on its work. Gastritis and appendicitis are natural and logical results of this error of diet.

A sick and catarrhal stomach is often filled with a morbid mucus, due to the use of stimulants. When carbonic acid drinks are taken to remedy this evil, they cut off and clean out the diseased mucus, leaving the surface of the stomach and canal dry and incapable of carrying on the process of digestion.

How can any person who will wantonly abuse the stomach by such uses, and who will then flood it with a poison, expect to acquire vitality through exercises?

A woman recently wrote to us, after learning of our ex-

periments in the past thirty years, and asked to be instructed in *exercises* that would be sure to develop Life Electricity.

Exercises are powerless in the presence of such an enemy. They must be brought into use after the greater teacher, OMISSION, has been given opportunity to clear the way of its debris.

In other words, omit carbonic acid as a part of the diet.

Do you know that this poison is present in all charged waters, in all soda waters, in all live drinks of the soft kind, in all beer and fermented drinks, in all cake, bread, baking powder cookery, self-rising flour products, yeast bread, and fermenting things? .

Do you know what carbonic acid is what causes colic in babies, and is due to a faulty diet or else to carelessness in feeding?

Do you know that when your bowels roll in tones of distant thunder, there is this poison at work there doing damage?

Do you know that when you eructate you are raising carbonic acid from the stomach; that when you have fullness at that organ you are puffed up with flatulence; that when there is distress in the abdomen it is due to the same poison; and that gastritis and indigestion are caused in the same way?

Sometimes you willingly put this poison into your stomach, but often you put in the things that make it, and do not intend or wish to generate the acid.

Do you know that carbon is the one greatest of all elements that furnishes power to the brain, nerves and muscles and is the fuel of life; but that it burns itself into a poison by its very energy? You need oxygen because you must have something that will keep changes always going on. You need hydrogen because there must be a sea of fluid in which all changes occur. You need nitrogen in order to weave the tissue of flesh. Thus with the woven material,

the medium of action and the power to cause change you make use of the first three elements in human life. The fourth is carbon, the fuel.

It is the one real food.

When carbon burns in the body the individual lives and thinks and acts. But when it is burned, the new product must be thrown out at once, for it is a source of danger if allowed to remain. This act of disposing of it is controlled by the oxygen in the lungs; and the thing thrown out is carbonic acid.

As carbonic acid is present in this acid, you can see in what way a very valuable element becomes the most deadly enemy. It certainly is strange, but it is true.

Now we come to something stranger. As carbon, a valuable and powerful food element, when changed is a dreaded enemy, so this same carbon when it comes in contact with other carbon differently combined, and it is changed by digestion, becomes quickly an enemy. In the stomach carbon and carbon make just the same trouble that carbon and oxygen make.

What are these carbons?

Sugar is a carbon.

Butter is a carbon.

Cream is a carbon.

These three things which are so useful in cooking are almost pure carbon; as nearly complete as it is possible to find any combined substances. When they are taken separately into the stomach in connection with other foods, they are a help to their digestion in most instances. But they fight each other. As oxygen is always present, it perverts any two carbons into the deadly poison known as carbonic acid. Thus if you eat sugar and butter, you will set up ferment in the stomach and alimentary canal and generate gas, flatulence, or even colic, all due to carbonic acid.

The reason for this is that two carbons coming together

in the stomach develop carbonic acid, owing to the action of oxygen on them in a perverted manner.

Butter and cream are very nearly alike and do not enter into the change to a great extent; but if you eat what is known as hard sauce, composed of butter and sugar, you will find the results in a very decided way; but you will not know the cause of so much gas or flatulence. If you take cream and sugar you will also find the same results. Milk with its ordinary proportion of cream will use up a small proportion of sugar and not lead to ferment; but straight cream and sugar as in ice cream will cause this poison. Milk and eggs take sugar more readily and make a better ice cream, or frozen custard may be used as a substitute.

Gelatine is almost wholly indigestible.

A strange accident happened when a clergyman, the husband of a woman who prided herself on her fine ices, ate freely of an ice cream made under her direction in which smoothness was sought by the use of gelatine; he arose from the table and fell dead from acute indigestion. The widow, a few months afterwards, entertaining a friend, and having no suspicion of the cause of her husband's death, had similar gelatine ice cream served, and the friend arose from the table and fell dead from acute indigestion.

Gelatine in ice cream, even the so-called absolutely pure gelatine, has sent many a man, woman and child to the grave by the route of acute indigestion, the highway now most frequently traveled in these times because of the use of so many non-food elements in cooking, so much chemical poisoning and so much carbonic acid as the result of modern barbarism.

The student of Life Electricity must constantly consult his greatest teacher, OMISSION.

TWENTIETH LESSON

‘‘MINERAL MATTER’’

DURING the growing period of youth the body requires mineral matter for the purpose of making the bones. The proportion that is then necessary is very much greater than that which is required after the growing period has ceased. Nature furnishes the supply needed for that time, and does not lessen it in after years. The result is a calcareous tendency in the blood and flesh of every adult person. The proportion demanded in youth is about ten times that which should be taken into the body when growth has stopped.

Vitality is electrical in its character, whether the kind of electricity is the same as that employed in the mechanical world or not. The constant poise of acids and alkali in the blood is directly the primary cause of the spark of life. The poise is maintained only when there is a full and free flow of all the fluids of the system, of which the blood is the first and greatest. The least hindrance to this flow at once lowers the vital tone and causes weariness in the nerves and stagnation in all the avenues of the body.

If you take a kettle in which hard water has been kept, or in which it has been poured out and in for a long time, you will find the inside surface of it covered with a deposit of lime or other mineral. Tubular boilers, through which many tubes run, are disabled by the same kind of deposits. In time they would be wholly clogged.

When there is an excess of mineral matter in the blood as it courses many times a day through the veins and arteries and all through the fine cellular tissue of the flesh and organs, some of it is sure to cling and remain on the inner surface of myriad parts. Many of the troubles that arise

in the heart are due to this clogging of the fine passages in its construction; and the brain has been rendered almost osseous in portions by the same cause.

It is one of the peculiarities of old age that the blood vessels and cellular structure of the brain become hardened by such deposits. In its first stages the organ is known as having lost its flexibility. Thinking deeply is difficult. The throbbing and vibration of the mass during thought are almost impossible. Old people then are said to have acquired fixed ideas which no argument can change, and no experience can shake.

All foods and liquids, except fruits and distilled water, contain carbonate and phosphate of lime and other calcareous salts, which develop bones; and, by a continuous action, carry the tendency to every part of the body. When the bones become hardened, the body reaches its limit of growth. If a young person should eat such food and drink such water as grown persons ought to have, the bones would not harden for many years, if at all; but would keep on growing and the result would be that giants would occupy the earth. It is a rule of nature that the sooner the bones harden the smaller will be the grown person.

It is a peculiar law.

But it works in a fixed way at the other extreme of life; for old age never begins until the osseous or mineral tendency has been carried into the veins and arteries and through all the tissue of the flesh and organs.

As long as the bones can be kept growing, the body will be gaining in size; when they harden, then growth ceases and the body fills out and does not add materially to its height.

While this early process is going on the veins, the arteries, the brain and the heart are free from the deposits of mineral matter; but as soon as growth ceases, then the surplus of such matter, not being used for the structure of the bones, is kept in circulation in the blood and sooner or later clings to every surface over which it passes; sometimes form-

ing lumps in special parts known as gall stones, stones of the bladder, kidneys and other organs.

As soon as this tendency sets in then age begins, no matter how old or how young the person may be.

Experiments made on animals prove the working of the same law. Hard drinking water and food that is calculated to carry earth salts into the system, will hurry on the age and maturity of all animals; while the withdrawal of such water and foods after growth has been established will increase the life of an animal. The lessening of such water and foods during the growing period will make the body grow larger, all other things being equal; as it will take longer to harden the bones, and they keep on growing until they get hard.

Debility begins in any organ when old age minerals abound in it.

Vitality lessens very seriously from the same cause.

The failing of the sense of hearing is easily traced to this cause, as is the loss of youthful vision; two of the signs of decrepitude coming on. Wrinkles in the face and hands are due to the same influence as may be proved by a close study of the physiological changes that take place in order to produce these signs of age.

No person wants to become a wreck at any time of life, and the fear of old age is due chiefly to the weakness and helplessness that attend it.

Life Electricity teaches that there is a way to prevent the coming on of decrepitude and feebleness in extreme age; and, instead of the helpless wreck so often seen, there should be a graceful and vital advance of years without loss of the faculties. People should reach the age of one hundred easily and be able to take care of themselves without becoming burdens to others about them.

Mineral matter enters the body through the drinking of hard water, of mineral waters, of earthy meats, and of food that is over-charged with carbonate and phosphate of lime.

The method of prevention is by consulting the great teacher, OMISSION; that is, learn what to omit in the diet of each day. To aid this part of the work, there will also be found a great division of this course of study in which affirmative helps may be had, for omission is only the negative side of the instruction.

In addition to the foods and drinks that enter the stomach, care should be taken to avoid the extremes of inactivity and excessive activity.

The sedentary person feels the bones, the joints and the muscles getting stiff earlier in life than the individual who is reasonably active, and who is out of doors much of the time.

On the other hand men and women who work too hard will, as a rule, dry up the blood and so be deprived of one of the means of lessening the accumulation of mineral deposits in the system.

The code of eating which appears in the affirmative part of this course will show the way to keep these enemies out of the body.

TWENTY-FIRST LESSON

“FLESH SALTS”

NEXT TO HARD WATER the flesh of animal life abounds in minerals that are known as animal salts, and which clog the veins, arteries, blood vessels, and all passages of the body, bringing on old age conditions of the brain, heart and other organs. This interference with the functional processes always induces a low state of vitality and makes the development of Life Electricity an impossibility.

Every part of a living organism is a mass of poisons, for this condition is necessary in the very act of living.

The purest food that enters the stomach has a marked duty to perform in establishing the means whereby life may be supported. It must give up its own existence and be sent through a process of breaking up in order that power to think, to feel and to move may be transferred to the organism. It is all the while dying; for energy or even the slightest expression of life cannot follow except as nutrition dies in the body.

It is a vital principle of nature that death of the tissue must constantly occur as life is produced. This death is taking place in every portion of the body, in the brain, in the heart, in the lungs, in the nervous structure, in the blood, and wherever there is any form of living existence. The doctor who said that life was living death, was right.

It costs effort and energy to throw off the immense amount of dead matter that accumulates daily in the system. Flesh at its best is only a reservoir of living death, even if putrid changes have not occurred.

An animal that dies soon putrefies.

An animal that lives is always on the verge of putrefaction.

There is no human being so well but he is at the very threshold of mortifying; and it takes but a slight cause to bring on cholera morbus, peritonitis, gangrene, blood poisoning and the many dangers that are allied to putrefaction of the flesh. This is due to the fact that animal life is alaways on the verge of decay, even in its most perfect health.

The blood that is the essential part of meat is only a storehouse of nutrition interchanging with conditions that invite rottenness. When all the blood is taken away there is nothing left but the white tissue which has but little food value. Thus between the two there is nothing left, nothing to be chosen to support human life. The tissue must be eaten, or else the blood.

All that is sought in animal food is albumin; yet the full grown ox contains but six ounces of albumin, although he may weigh more than half a ton. It is for this reason that so many investigators have reported that an egg contains more nutritive value than five pounds of beef. But the egg is not a part of the living changes in the organism.

Even if the flesh were as valuable for food as the egg, the former could not be accepted as free from poisons and accumulated mineral matter, while the egg is wholly separated from the process known as metabolism, which is the source of the dangers that make meat unsafe as food. Metabolism is a biological term used to describe the breakdown of matter in the blood and tissue. It changes nutrition into colorless corpuscles after it has been used in some function; it elaborates the digestive ferments throughout the flesh and blood; it breaks up the proteids into urea and other poisons; and prepares dead protoplasm for excretion in perspiration, respiration or other channels. All these changes are occurring throughout every particle of flesh all the time; and as long as life remains such breakdown is a part of it. Fresh meat therefore is loaded with urea, dead

protoplasm, poisonous colorless corpuscles, and deorganized proteids or defunct cells.

That is what you have to eat if you eat meat.

If you preserve it you lock up in its structure all these offenses. Old or new, salt or fresh, it never loses its poisons as long as it exists in any form.

There are but two exceptions to metabolism; and they are:

1. Eggs.
2. Milk.

Eggs are the purest parts of the food eaten by poultry and have not had any part in the operations of life within the fowl; therefore they cannot contain any of the flesh poisons.

Milk is the first stage of nutrition after digestion and before it is turned into blood. It is wholly exempt from the breakdown of life in the body and cannot therefore be classed as animal food.

The rule to be observed in the study of Life Electricity is this:

If the product of animal life has entered into the activities of that existence, then it is animal in its nature and contains the dangers that come from meat eating.

As the egg is wholly separated from the activities of the organism in which it is formed, and as milk is merely food changed into a white fluid in advance of its being turned into blood, neither eggs nor milk can be classed as flesh, or as products of animal life.

TWENTY-SECOND LESSON.

‘‘FLESH POISONS’’

VERY MANY of the ills of life are due directly to the use of meats and animal products, owing to the excess of poisons that are contained in them. It seems strange that man has not yet learned that his own body, like that of the beasts, is in a state of constant struggle to get rid of the urea and other dangers that are always being generated there in the processes of life. He has all the putrid and effete matter he should carry. Why, then, add to these the poisons that are contained in the flesh of other beings? Instead of bringing new and pure nutrition to feed him, flesh merely brings the broken-down condition of other existence to add to his own troubles.

A few general facts should be made known at this time.

Urea is the basis of rheumatism, gout, and kindred maladies. The breakdown of momentary life in the human body is constantly making urea which circulates in the blood. The same poison is also in fresh and all other kinds of meat. Man finds it very difficult to drive out or throw off each day the urea that his own body generates. But when this is added to by urea that is present in very large quantities in meat, he has a still greater problem to solve.

Urea is the basis of urine, but does not as a rule leave the body in that form, as nature throws much of it out by the lungs and pores. Urine removes a small part only.

One hundred cans of ready made soups such as are found in stores to-day, were selected at random and subjected to analysis. At the same time urine from healthy animals and men was likewise analyzed; and it was found that both the canned soups and the urine were charged with a high proportion of urea, and that one might be substituted for the other in most part as far as nutritive qualities were con-

cerned. It is folly to expect health from such a source. On the contrary the body is given an excess of flesh salts and old age mineral matter by the use of either soups or solid meat, for these contain the breakdown of animal organisms.

In countries where meat is not eaten, such diseases as rheumatism, appendicitis, the grip and like maladies are wholly unknown.

Nothing will more quickly break up the blood than the use of meat when there is the least inclination to such a change.

The complexion is almost entirely dependent on the absence of animal poisons. One of the most famous of living women, when asked to what she ascribed her wonderfully clear complexion, replied: "I have not taken any meat of any kind for many years. I use eggs freely and drink milk slowly at every meal. I am not stout, nor am I thin, but in an average condition as to weight."

The eyesight fails much faster when meat is a part of the diet than otherwise. So well known a man as Chauncey Depew has said many times that he never knew what good health was until he abandoned meat; and he was a broken-down invalid when he took this step late in life. To him the most remarkable result from the abandonment of flesh was the return to him of a clear optic nerve; what he often refers to as his "clarified vision." A great ambassador representing one of the most powerful of foreign governments at Washington, says: "I have found out at last the way to great vitality and perfect health. It was discovered when I stopped using meats. For a few weeks I could not agree that the change was a good one, but in time I found its benefits, as it takes time to alter the nature of the body. Now my ills have entirely gone, and I enjoy the best of health. I sincerely believe that I can live in the full possession of my faculties for more than five score years."

The trouble with the disusing of animal foods is in the lack of knowledge as to what should be supplied as substitutes. Most people are caught up by the silly fads in vogue and run into anæmia very soon after abandoning meat, with the result that they go back to meat again never to be led from it.

Do you know what a fad is?

It is based upon a truth, and a powerful truth at that, and at a time when humanity is suffering from the need of a revolution in its dietary habits. The thing that is wrong is known and the general disasters to the health of the people are well known. These two facts are proved because they are easily provable.

The public mind is prepared for the revolution, when some hairbrained person comes along and organizes a following. Others join because they are open to conviction as to the two great truths. But the plan of living that is offered is wholly amiss. It is tried and it fails. The faddists cling to it because they know a change is necessary, and they continually run down in health, and soon become a sad sight to look upon.

Now as an illustration of this proposition, we will cite the two truths regarding the use of meat.

1. It is easily proved that meat eating is injurious to the vitality and stands in the way of the acquisition of buoyant health.

2. It is easily proved that the diet of the race should be selected from non-flesh foods.

But the mistake is made by supposing that all non-flesh foods are good because they are non-animal. This led to the use of nuts, especially peanuts, and vegetables because the latter were named after the vegetable kingdom. As a matter of fact, peanuts are wholly indigestible, and other nuts may or may not be, depending on the manner in which they are prepared and used. All oily nuts will ruin the blood. We have seen many of the foods prepared from

nuts, and have been surprised by the rancid condition in which they were found.

The nut fad has done more to turn people back to a meat habit than any other one cause. We know whereof we speak as we have millions of followers throughout the world and in their ranks are thousands of disinterested men of great ability, all of whom stand ready to assist in securing the facts without partiality to any theory.

Then came the vegetable fad.

Most vegetables are weakening to the stomach and general system, and lead to violent attacks of neuralgia. We have cured thousands of such cases by swinging victims off such a diet. A few nuts, and a few vegetables, each in place and due proportion, will prove helpful; but not the wholesale shifting to an exclusive class.

The raw food fad came next.

It assumed to show the way to health by eating grains and vegetables uncooked. Anæmia quickly followed every such method. If the human teeth can grind the cereals into a grist mill fineness, then they will suffice in part; but as the human teeth as now constituted are unable to perform the duties of a grist mill, the day has not yet arrived when whole grains can be eaten by mankind. Vegetables contain nitrogenous structures that cannot be digested until great heat has disintegrated or broken them up; hence they are not the ideal food for our race.

All meat eating must be abandoned in the search for Life Electricity and buoyant vitality. But there must stand ready at all times a full list of foods to be used as substitutes for meat; and such a list has never before been offered to the public. It is part of the duty of this course of training to make the change immediately and permanently perfect based on experience now abundantly enlisted in this great cause.

TWENTY-THIRD LESSON

‘‘ENEMIES OF THE LUNGS’’

LIFE ORIGINATES in the act of breathing. It is a question whether the child has life of its own prior to that moment when, coming into the atmosphere, its chest expands and draws into its chamber the first vital breath of its existence. After that moment it continues to breathe until that other moment when, at the end of its span, the lungs cease their activity. To stop breathing is to stop living. This is sure.

It seems strange that this should be so unless there is life in the act of respiration. All writers on the subject have ascribed the breath of life to the breath of the lungs. There are countless statements made in works of the highest learning during the past three thousand years to the effect that the spirit enters the body with the breath and so departs.

It is however a clearly proved fact that the degree of life in the body is always measured by the range of respiration. This cannot be doubted.

A person of low vitality has a small range of respiration; and a person of small range of respiration has low vitality.

When life is almost gone, the breathing is very feeble.

In the vigor of buoyant life a person has deep, full and strong respirations.

Natural health as distinguished from artificial increase of respiration can be ascertained by the place of action in the lungs; for true vitality invites the lowest possible parts of the chest in the movement; while a mere will-power vitality employs the upper zone of the chest. When a strong man or woman leaves to nature the function of breathing, the latter becomes deep-seated and so remains until weakness comes on and sickness follows.

From these brief laws we are enabled to learn four great facts in human vitality:

1. The deeper the respiration, the greater is the life within the body.
2. The shallower the respiration, the less is the life in the body.
3. The lower down in the chest the action of breathing is located, the more natural and permanent is the vitality.
4. The higher up in the chest the action of breathing is located, the more cultivated and less permanent is the vitality.

All persons in the act of dying respire with the upper chest, unless in consumption there is no portion of the lungs remaining there, in which case the breathing may seem to come from near the stomach. But this is the final struggle of nature to hold in the spirit.

People do not regard the lungs with the importance that should be attached to the zone out of which life is created, and through which it is given transit to the heart, the mind and the soul. The air abounds in glame and it is only through the air that the vitality of the sun, the light and the wealth of growing nature can be brought into the existence of a human being.

You can devote yourself to the most perfect diet, and to the greatest hygienic systems on earth; but if you neglect to acquire a full range of respiration, all else will go to naught.

Therefore whatever is an enemy to the lungs is an enemy to all efforts to attain the highest goal of physical being, which is Life Electricity.

In food there are fourteen elements, of which four make protoplasm or the foundation of the blood out of which the entire body is built. The other ten elements build the extras of the body, such as the nails, skin, hair, bones and other parts. The four elements that compose protoplasm are oxygen, nitrogen, hydrogen and carbon. The last

named is the fuel of the chemical fires that abound in the body. Hydrogen furnishes the sea or medium for the transit of all activities. Oxygen and nitrogen are one-half of protoplasm in numbers of its parts, but nearly all of it in actual bulk. Anything that is a needed element in the body is part of its food.

The air therefore furnishes half at least of all the food of the body. As life cannot be maintained in the absence of any one element in the whole list, so air is not enough, but it is a great deal. You can live for days without water and for weeks without eating solid or liquid food; but you can not live five minutes without air.

The importance of this supply and the vital relationship of the lungs to existence, should be given all the consideration to which such things are entitled. It is time to begin to study them aright. First, all the enemies of the lungs should be fought down and removed, so they cannot do harm. These enemies will be stated as briefly as possible, and will include only those harmful agencies that are at the present day most opposed to Life Electricity. There are five such enemies:

1. Carbon poisons.
2. Closed air.
3. Dust.
4. Smoke.
5. Gasoline.

TWENTY-FOURTH LESSON

“CARBON POISONS”

JUDGED by its great roll of victims the dead carbon in nature, whether in the body of some living organism or free in the atmosphere, is the most-to-be-dreaded of all foes. It slays quickly and it slays without mercy. Its work is done stealthily but steadily, for it numbers every year many thousands in its black list.

When it does not kill outright it slowly poisons.

In the eighteenth lesson this matter has been discussed in the relation of carbonic acid to the vitality, and that lesson should be reviewed at this stage of your progress.

The same name can be applied to the dead breath that passes from the lungs, which is sometimes called carbon dioxid. It is a carbon poison. To know what it is, make a few experiments. It is well known that fire will not burn in an unwholesome air. The chemical heat of the body must be supported by the same purity of air that sustains the outward fire. Both burn carbon; one in fuel and the other in food. Take a long drinking glass, place your hand over the top, inhale deeply, then slowly exhale the full breath into the glass under the hand to hold it in the receptacle. Light a match, and note how freely it burns in the air; but dip the lighted match into the glass containing your breath and note how quickly it will go out. Wherever fire goes out, there human life will go out.

Take any new born rose, fresh from the plant, or still resting in its place on the bush, and exhale air from your lungs on its petals; something has blighted the fair texture of the beautiful gifts of the garden.

Let a cat draw from the lungs of a child the latter's breath, and in the course of a short time the cat will be dead; but, on the other hand, as has often been done,

let the cat exhale when the child inhales, and avoid the infant's breath when it exhales, and so repeat this operation a few times, and the child will be dead. This is not a theory as there are many instances of the fact. It has been called the drawing or sucking of the child's breath by the cat; but as a matter of fact the cat holds its own mouth close to the babe's so that the latter cannot get air except from the lungs of the cat, and this is loaded with carbon poisoning, known as carbonic acid, or carbon dioxid.

Let a babe rest in its mother's arms during the night and be compelled to inhale the breath of its parent, and the babe will either die or be so low in vitality that it will droop and be sickly. Many of the deaths by slow process of infants are due to this gross mistake, made by mothers and nurses. In a recent instance we heard of a boy seven months old who was born in the most splendid physical body, but who went into a decline after a while. Doctors were engaged at great expense, and not one could find the cause. At length our attention was brought to the matter through the Ralston Club, and we ascertained that the babe was accustomed to sleep at night in the arms of its mother inhaling her breath in part all through the time it lay there. We suggested the suspension of all medicines and treatment, and in their place a small bed raised from the floor and out of drafts, but in a room where the air was pure. The result was almost marvelous, as in less than a week the boy was in good health again.

So nearly all human ills are traceable to errors rather than to the actual failure of the body to maintain its vitality.

Go in a room that is small, close all the doors and windows, and so remain with nine or ten other adults until all of you are sick with the headache. Note which one of you first falls from this effect. Then who is second, third, and so on. Before you have had the opportunity to have noted the last of the group as succumbing to headache, the one that

first gave up will either be dead or unconscious. Heart failure may thus be detected; also the relative vitality of each one; for whoever faints first will be the weakest of the party in Life Electricity. But whoever is strongest in this quality may be dead before the experiment is completed.

While no one is expected to carry through to the end the foregoing test, it nevertheless is being enacted every day somewhere on this globe; and often at night in sleeping rooms, in halls, in meetings, and elsewhere. Another less dangerous experiment consists in taking a healthy man and putting him to bed in a room too small for him, closing all the doors and windows. In a few days his bright eyes will be dull, and his complexion will have paled. Later on he will be white and wan, and finally he will pass into a decline. He cannot by day habits of the best character, atone for the lack of air nights.

Somebody's else breath is not good for you; nor is your own breath good for others. More than that, your own breath is not good for yourself. Any exhaled air contains carbon poisons.

As drafts at night are dangerous, and as carbon poisons are heavier than air, the remedy is to furnish ventilation near the floor of the sleeping room where the carbonic acid will escape and no draft can blow on the sleeper. The time is coming when all ventilation will be at the floor and also in a very small point at the highest part of the room, unless the individual becomes used to outdoor air at all times.

TWENTY-FIFTH LESSON

‘‘CLOSED AIR’’

WHILE CARBON POISONS are directly the cause of injury to the health and to the vitality of the body, the lack of glame in any air is a preventive of the development of Life Electricity or excessive energy. There are three classes involved in this distinction. One is the class of persons who are too much in the carbon poisons and who therefore pass into a decline that may invite grip, pneumonia, consumption or other malady.

The second class includes persons who avoid to a large measure the direct effects of such poisons by having plenty of fresh air in their rooms, but who gather no glame.

The third class embraces those who actually avoid the carbon poisons and who also do more than to live in air that is free from them. They seek the aggressive influence and power of glame by going where it is.

There is a very important principle at stake in this matter and it says in effect that glame will not pass a door or window.

You would think that a room containing many windows and doors, all of which were open to the out door breezes, would be as full of outdoor vitality or glame as if it were all outdoors. But there are many facts that challenge such belief.

In the cure of consumption, the one most potent remedy has been outdoor life. During the past few years we have been collecting the personal history of cases where families have moved to open places in the warm, rainless climes of the South, such as Texas and others, and we find the following principles at work, showing the blundering of someone in the fearful loss of life where safety was close at hand but not grasped.

1. In one locality which hardly ever knew rain and where people could live outdoors all the year round, families that had open windows in their sleeping rooms and in their living rooms by day, lived longer than those that tried to secure benefit in the climate but not in the freedom of the air.

2. People who thought that the climate itself was curative, kept indoors and had very little moving air in their rooms. They depended on the climate and its reputation, and died sooner than others, but perhaps not as soon as they would if they had remained in the places of their former residence.

3. People who went into small rooms built out from the houses where they could be practically in the open air, as they thought, died as readily as those who remained in their sleeping rooms with the windows open at all times.

4. People who slept at night on roofed piazzas, lived longer than any of the three classes described above, and many of them recovered; but there were some that died, even under the most perfect régime and diet.

5. People who slept out of doors, entirely under the open sky, all got well where proper attention was paid to diet and régime.

This experience has been repeated in every clime and locality where patients have gone to seek relief from consumption. The mistake in the first place has been to place too much confidence in the climate. It is the open air any where on God's footstool that effects the cure, and not the climate. There is no consumption where there is glame, and there is glame in the open air. This dread malady cannot be caught in the open air, try ever so hard. The man who took the germs into his system, and who never after that went into a house until their time of incubation had passed was no more affected by them than an iron post would be; for he knew that the source of danger was indoors.

Sanatoriums have found two sets of facts that are remarkable:

1. Patients who night and day are out under the open sky through all kinds of weather, even during winter, never catch cold, but on the contrary get more and more vitality all the time.

2. Healthy attendants on such patients who house themselves at night, are addicted to colds and the grip the same as all persons who live in houses with closed windows.

The open window is far more dangerous than outdoor air.

If one who is not used to it were to sleep in a room with the window open all night, the chances are that a severe cold would be caught. But if the same person, even if not used to it were to sleep out under the sky and the bodily heat maintained, there would be no danger whatever. The risk is in the lowering of the temperature and in dampness; but clothing avoids the former difficulty, and waterproof outer garments the latter.

Glame does not pass doors and windows. Glame is excessive vitality. It is doubtless true that much pure air and much ordinary vitality will be admitted into a room by giving them the opportunity to come in; but the higher degree of power known as glame stays behind. What is it that makes the small detached room with windows on all sides, less helpful than the same room would be if the roof and sides were to be taken off?

In sanatoriums that pretend to be established for the cure of consumption, this distinction has not been made in time to save lives; but the authorities are now awakening to the true principles involved, and there will be more hope in the future.

TWENTY-SIXTH LESSON

‘‘DUST’’

HUMUS DUST is the carrier of almost nine diseases out of every ten. This fact is being now learned for the first time in the history of the race. That is humus which contains decay. Disease germs are as a rule vegetable in their nature, few being of the animal kingdom. Tetanus, diphtheria, typhoid, the grip, rabies, smallpox, consumption and many others are wholly vegetable. Humus is generally defined as made up of vegetable decay; but any rottenness will make the soil that bears this name.

In the cities the dust taken at random from any of the streets shows the presence of the droppings or excretions of birds of many kinds, of cats, of dogs, of horses, of mice, rats, bugs and all sorts of insects, the decay of which feeds vegetable life; and to this is added the spittle of human beings and the various excretions that are not here describable; all making a mixture that, despite cleaning, is bound to be milled to a fine and invisible dust by the activities of city life.

When in an invisible form, this dust will pass into buildings that are closed tight against it; even getting under the sash and past the fastened doors. In some countries it is said that no carpenter is able to make windows and doors so tight fitting that the fine sand will not get through them. How, then, can human ingenuity devise methods to exclude the invisible dust in which is ground the effete rot of many kinds of animal decay?

In a city many thousands of children are sleeping, mouths open and the passage of air to the lungs unimpeded by the spongy filters of the nostrils. Adults likewise are asleep, and ninety-nine out of every hundred of them have their

mouths open. If the outdoor air is admitted, then diseases are sure to be introduced into their lungs, and it is only a question of time when they will succumb. If fresh air is admitted, it is not fresh, but is dust laden. If no fresh air is admitted, then the invisible dust will come in despite all efforts to keep it out.

Thus nature, that intended the human race to dwell outdoors, is sending its penalties along faster than the race can combat them; for out of every million deaths to-day, more than eight hundred thousand are due to maladies of the throat and lungs. Do you know that, of the children that are born this year in this country, over one million will die of consumption? This is a fearful prospect for bringing new beings into existence.

But you say that there is more dust outdoors than in the house. Yes, in the cities; but not in that form of life known as open, where the offal and excretions that are ground to a fine powder in the streets of cities, cannot be found. The cleanest of all city streets, yards and house floors, are alive with the germs of disease; and no human device will ever be found for keeping them out of the throats and lungs of humanity, as long as people seek homes in the cities.

Your plates, your glasses, your drinking water, milk, bread, meats, butter, and all that goes in your mouths, are loaded with this invisible city dust that you can detect easily by the aid of a microscope. What wonder then is it that deaths occur prematurely at the rate of ninety-nine in every hundred? What progress has the medical profession made when ninety-nine persons in every hundred are dying prematurely?

In many cases the vitality of the body is all the time fighting these germs; but the life principle is being sacrificed in so doing.

TWENTY-SEVENTH LESSON

‘‘INDOOR DUST’’

CURTAINS AND CARPETS in houses in the city are the sources of more sickness than all other immediate causes combined, for they catch the foul dust that comes in from the streets and hold it until such time as they are swept or agitated, then give it out into the air of the rooms to be inhaled by the occupants.

All organizations, many of which are controlled by the various governments of this country, that are seeking to lessen the dangers of tuberculosis that is now claiming so many victims, insist that no person shall expectorate on sidewalks or steps, where the dresses of women will come in contact with the spittle and bring it into houses, there to dry and rise from the floor in the form of fine dust. It has been proved that this is a common means of bringing diseases into the home. But the greater danger seems to be lost sight of, that street dust when ground to invisible fineness, comes into all houses, clings to draperies, curtains, carpets, furniture, bed clothing and everything else on which dust may fall; and when there is the slightest agitation this dust is thrown into the air and then inhaled.

Bedrooms are hotbeds of disease for this very reason.

The outer clothing is covered with a thin layer of foul street dust, containing the germs that are in the very spittle that the police seek to prevent being thrown upon the sidewalks. If you expectorate where women are likely to walk, you will be arrested; and if you ask the officers where you may spit, they will tell you the streets are for that purpose. Consumptives are seen going to the edge of walks and spitting in the gutters as they pass along. Many use the streets as they cross them. There is no law against this, and it would not be reasonable to enact one.

But the dresses of women may take up some of the germs from walks and convey them into the house, although what is worse is the fact that the contents of the streets, made foul by every kind of pollution, including the spittle of sick people, are ground under the wheels and hoofs that pass to and fro incessantly until the whole mass becomes a dry and invisible dust that rises on the faintest air and reaches every house along the highway, no matter how tightly the doors and windows may be closed.

Knowing these facts, school boards, with a desire to save the lives and health of children, ordered all rooms in the public buildings to be brushed and not swept. The brushing is supposed not to send the dust out into the air where it will slowly drop to the desks and floor again. For a while dry rags were used for wiping; but these were known to agitate the dust almost as much as brooms. Then wet or damp rags were employed; but these left much of the dust in the buildings. Finally strong antiseptic oils were put on the damp rags and the battle was won. Children noticeably improved, and such maladies as the grip, tuberculosis, common colds which are due to dust indoors, and throat troubles ceased altogether as far as they were caught in school buildings.

The fight must now be transferred to homes, to churches, to all places in fact where human beings live or go. Observations show that churches, halls and other places that are swept in the old way are great sources of danger and disease; for no matter how thoroughly they are cleaned and aired, more than half of the dust falls down by settling and is brought into the air by the coming in of people, and this is inhaled during the time they remain.

A common cold is the least of the dangers that follow; and this is enough to drive out of the body all Life Electricity that may have been acquired, to say nothing of the more serious maladies that follow.

TWENTY-EIGHTH LESSON

‘‘SMOKE’’

DEATH OF CARBON is the greatest enemy of human life. In previous lessons we have referred to the changes in carbon that occur in foods, and the other forms of this poison in nature, as well as in the body itself. One of the most important elements in existence is thus made the chief enemy of existence. But this is seemingly necessary. Carbon is a fuel whether taken in the form of food or for the purpose of making fire. As a fuel it must undergo violent changes in order to yield up its heat; and the result is a new condition.

The lungs are the seat of life and the central zone in the development of vitality. They are the most sensitive part of the body. They can endure less of irritation than any other part. Deprived of air for four or five minutes, they give up life itself.

Smoke sets up a severe irritation in the lungs.

A breath of nothing but heavy smoke will cause death. This is due to the displacement of air in part, but chiefly to the poison that lurks in smoke which is, like the foul breath, loaded with carbon that has been used and is now a poison.

The danger lies more in the lesser forms of injury than in the directly fatal results. It is estimated that three thousand persons were killed last year in this country by gas, fumes, or smoke escaping from broken-down carbon, either in the form of wood, charcoal, coke, or coal. But it is not the severer dangers that are the most important.

What kills outright generally receives some attention so that others may be saved from a like result. But what does quiet injury is not heeded.

If you live in a house where smoke or other form of

used-up carbon is largely present in the rooms, your lungs will suffer great irritation that may break them down sooner or later, and result in membranous injury. Many cases of throat troubles and bronchial diseases are traceable to such cause. When the delicate lining of the membrane is inflamed, and this lesion is maintained often in the month, or daily as in many families, there is sure to follow atrophy of the cellular structure, which exposes the nerves of the parts to every passing breath and brings on terrible suffering.

But more than this the vitality is lessened for two reasons. One is the loss of nervous power in fighting the enemy, and the other is the decrease of the range of respiration which deprives the whole body of needed energy.

Tobacco smoke is always hurtful to the lungs and the membranes of the throat and bronchial passages. No person should remain for a moment in any room where the least quantity of tobacco smoke can enter the lungs. Tobacco of itself is a poison, and is employed by horticulturists in killing insects, as it is the quickest and most powerful of all poisons known in the fight against pests. We have seen various kinds of applications in use to destroy bugs, and without avail; but tobacco never fails. Look at any catalogue of nurserymen who advertise remedies for sale, and you will find tobacco preparations always foremost in their claims of death-dealing power. What will so speedily kill smaller animal life, will surely do injury to the lungs and membranes of persons who inhale any of the smoke.

Tests and observations confirm this statement. Many persons who have become victims of bronchial maladies and lung troubles have allowed themselves to remain in rooms or cars where tobacco smoke has mingled with the air, and have thus reduced their vitality.

TWENTY-NINTH LESSON

‘‘GASOLINE’’

SINCE THE ADVENT of the automobile the use of gasoline has become very common. Before the automobile was ever dreamed of, gasoline was employed in various ways. Doctors who are specialists in the cure of heart disease often caution their patients to avoid the smell of gasoline, either as oil or as burned fuel. In the former condition it so excites the heart that there is great danger of quick collapse. Persons who suffer from derangement of the nervous system are unable to endure the odor of gasoline, if near enough to inhale it; and when it can be smelt, it is always inhaled.

It is one of the most volatile of oils.

Gasoline reservoirs placed in yards a long distance from houses, will generate without any aid whatever a gas that, diffused with a large proportion of air, can be employed for illuminating purposes in all the rooms of houses to which pipes are led. An idea of its volatile qualities may thus be had.

A few drops of gasoline will fill a large amount of air with a very irritating poison. This has a depressing effect on the heart and makes it impossible to maintain a high degree of vitality. Some persons have a fairly good power of resistance to this oil, and can work in its presence without noticing very bad results, but there is less energy and less power in the nervous system.

In the midst of germs of every kind of disease, the salvation of the race depends on the power of the body to resist such germs. This power is materially lessened by every enemy that reduces the vitality; and it is not reasonable to suppose that such an extra degree of energy could be attained as that known as Life Electricity when one of the

most active of all enemies is allowed to enter the lungs. Volatile gasoline and its smoke is such an enemy.

When this resistance is lowered, then tuberculosis is the first serious ghost to stalk into one's life; for the germs of that disease are never absent from the body, and they bide their time to begin their fatal work when the vitality is lowered. People who have worked much over gasoline, as in cleaning clothes and otherwise, have been subject to this malady.

Those who ride in automobiles have what doctors to-day call the "automobile heart," and every person who has read the papers and magazines is easily familiar with this fact. But the doctors who do not study conditions closely are not cognizant of the real cause; and they assume that the high rate of speed is to blame for the weak hearts. Others who have given the matter close study find that the gasoline that is employed as the fuel of these cars and its volatile oil, as well as its burnt carbon, are the direct causes of the trouble.

One of the means of proof is the fact that, where electricity is used, the "automobile heart" is not found, except in crowded thoroughfares where occupants are compelled to take the gasoline smoke of other automobiles.

To further establish the facts, we had three classes of users of these cars listed on the following basis:

1. The first class to include persons who used electricity, and who avoided all cars that used gasoline. In one hundred scattered cases, there was not one case of "automobile heart" found.

2. The second class included those who used electricity and did not avoid the gasoline smoke of other cars; they were addicted to heart trouble to some extent, and some of the hundred cases in this group had actually developed very bad conditions of the heart from no other cause than inhaling at times of a few seconds each the gasoline smoke from other cars as they passed on the road.

3. The third class of another hundred cases included those who rode in cars that burned gasoline. Ninety-two of them were sickly after three years of such experience, and most of them suffered from weak heart and collapsed lungs. Not one of them had a normal state of vitality.

Anæmia, or the wasting away of the blood, was a further penalty of the habit of inhaling gasoline odors and gasoline smoke. Yet, in cases where electricity was used, the blood was steadily made better if the odor of gasoline from other cars was avoided.

People who walk out on the streets of cities should keep away from those parts where automobiles pass frequently, as they leave behind them long trails of burnt gasoline that will soon bring on lung weakness and heart depression. If you must be where such a car passes, stop, turn your face away, and hold the breath until the odor has entirely gone: for it is far better for the health and for the vitality to not breathe at all for a minute or so than to allow even the slightest bit of gasoline smoke or odor to enter the lungs.

In cities most automobiles that burn gasoline leave a trail of about five hundred feet of this volatile and exceedingly dangerous poison in the air. You can smell it for a block or more after the machine has passed.

In some of the parks where children have been taken by nurses for pure air, there is a constant passing of automobiles that use gasoline, and it has been noted as a direct result that such children have been more frail and the death rate among them has been materially increased, owing to the poisonous action of gasoline on the lungs. The remedy is to instruct the nurses to seek other places where the cars do not pass so freely with their trails of burnt gasoline.

There is no danger to the lungs when electricity is employed as a motive power. The coming of alcohol will help reduce the danger about fifty percent; as the fresh fumes of alcohol are not by any means as hurtful to the lungs as gasoline. The burnt smoke of alcohol is a smoke-

poison, and is not as bad as gasoline poison, although no person should allow it in the lungs under any circumstances.

The true solution of this problem lies in the use of electricity in place of both gasoline and alcohol; but, until that can be believed, all people are cautioned never to breathe the least bit of gasoline or its smoke. Avoid it as you would the infection of any disease, for you do not want to go about day after day with your vitality being eaten away by this common and ever increasing enemy.

As long as there is the least smell of the gasoline you should not inhale it, especially the burnt odor. The residuum of gasoline, as where it has been used for cleaning clothes, is not hurtful if a person is not sensitive to it, as the volatile part has gone out; but the smoke of gasoline is always dangerous as long as any of the scent remains.

Some houses in cities and towns are located on the streets that are most frequented by passing automobiles. These should be closed so as not to allow the slightest odor to enter; for dead indoor air is much less injurious than that which contains this deadly enemy of the heart and lungs. If pure air is wanted in cities, some location that is free from the dust of the streets and the gasoline of automobiles should be selected. Move away from the central highways, and go out to some part where there is the least amount of travel. If you can afford it, go to the country, but get away from roads that are used by gasoline-driven machines.

THIRTIETH LESSON

“PAIN AND SUFFERING”

SOMETIMES a person will feel the most exhilarating buoyancy and be brought up by a sudden agony in the teeth or elsewhere, with the result that all the accumulated vitality has fled. Nothing can so quickly empty the ganglionic cells that store human electricity as pain and suffering. No person can be expected to be cheerful, sympathetic or alert who has a boil. A great boat race was recently lost by the agonizing suffering of a member of the crew who had a boil about ready to burst. To use his own words, “All my courage and life seemed to have gone out. I was limp and weak from suffering.”

Some persons allow a grumbling toothache to continue for days and weeks, not realizing that it takes away the electricity of the mind and the nerves. The pain should be brought to an end at once; and there are ways of saving the tooth without continuing the pain.

A young man who was in a highly electrical mood for proposing to a most beautiful young lady, in walking to her struck his foot in such a way that one of the small toes was pinched under a carved projection of a table leg. It caught his corn right in the very heart, and the pain made him as limp as a moist fabric, causing a revulsion of feeling on the part of the fair maiden. His electricity was gone. His lips ejaculated an expression that he ordinarily would have omitted until after marriage at least. As nothing is easier to cure than a corn, there is no reason why a person should suffer with this kind of pain. A sharp knife will remove the whole growth of the corn, and any antiseptic salve applied each morning will prevent a new growth for some time. It cannot be cured however, without the knife, and

this should be applied to the under skin, but without causing any bleeding.

The pains of rheumatism will deplete all Life Electricity of the body. Pain of any kind is a runaway nervous power, carrying the very vitality with it. There can be no hope of storing a large fund, or any fund, of life in the body beyond the minimum needed to sustain the commonest existence, until a successful warfare has been carried on against pain whether acute, chronic or dull. Vitality runs out with it, and life is at a very low ebb. A person does not feel like taking up the duties of existence.

Indigestion causes a blind pain that can be recognized by pushing in the walls of the abdomen over the stomach and around it. This condition is taxing to the vitality and must be completely corrected before Life Electricity can be accumulated.

Headaches are due to carbon poisons in nine cases out of ten, and may be cured by an intelligent application of the principles taught in some of the lessons that precede this part of our work. A bad diet will also bring on a headache. Neuralgia, which is a pain in any part of the head, and sometimes in the neck and around the heart, is due to a low state of vitality, brought on either by a bad diet or by loss of sleep, loss of energy through excesses of some kind, or any course that lessens the life of the nervous powers. Sometimes it is the reaction that follows the use of tea, coffee or alcohol.

As neuralgia is a warning of nature telling of some such loss, it should always be accepted as a kindness and acted upon. The diet should be as simple as possible for a few days, and sleep should be prolonged until the pain is gone.

Remember that Life Electricity will not enter the body as long as the vitality is sapped by pain or suffering of any kind.

THIRTY-FIRST LESSON

‘‘THE MEMBRANES’’

VERY FEW PERSONS understand the part played by the membranes in the plan of life. They are somewhat like organs having the means of pumping the fluids of the body out of the blood upon their surfaces and there distributing them for use. Each function is provided with a membrane without which it would be worthless. The brain rests within the encasing folds of the meninges, the mucus from which supplies the electrical processes which sustain thought.

The spinal cord is sheathed in membranes that receive the acid and alkali from the blood and thereby set up the electrical changes that make power throughout all the nerves for every purpose of life.

The kidneys are wrapped in membranes the decay or change of which bring on fatal dangers. The heart has its well known pericardium that furnishes it with the energy of a truly electrical character that maintains the beating of that important organ. The liver is also covered in a similar manner. The lungs dwell within the greatest of all sacks that are in reality the whole inner lining of the chest. The lower organs are also provided with membranes.

The longest and by far the most abused of all this great family is the alimentary canal, which begins at the mouth, or nose as some say, and extends to the stomach, thence through all the intestines to the colon and ends outside the body. It is at all stages a feeding membrane, for every inch of its length is capable of digesting some parts of the contents and sending it into the circulation of the blood.

Vitality is destroyed to a large extent by sickness, and vitality on the other hand sets up sickness when it loses its own strength. It is needed at high power in order to meet

the attacks of so many enemies; for man stands surrounded at all times by mortal foes. It is for this reason that ninety-nine per cent of all humanity die prematurely.

Vitality is located in the ganglionic cells and from those points is distributed to the membranes. The jar that holds electricity in a bottled condition, and also all storage batteries, depend on the inner surfaces to retain the electrical power. The condition of the membranes is always the key to great vitality in the human body. If you can keep these in good health you can make a large leap at once toward a vast fund of Life Electricity.

If you have heart trouble it will first find the pericardium out of order. If you have catarrh of the nose, it will first find the lining of the nasal chamber out of order, and this is a very valuable membrane. If you have diphtheria, it must first find the membrane of the throat in bad condition. If you have bronchitis, it must find the membrane of the passage to the lungs in bad shape. So with pneumonia, phthisis, asthma, consumption, indigestion, liver trouble, appendicitis, peritonitis, and almost all other diseases. So agonizing a malady as hay fever is confined to the smallest area of the nose; yet it is one unending torment while it lasts. The dreaded typhoid is a disease of the membrane known as the bowel lining. Appendicitis begins in the lining membrane of the intestine and extends to the smaller branch. Cholera, yellow fever, cholera morbus, acute indigestion which is generally fatal in a minute, and other maladies are dependent on the weakened condition of the membranes in which they are seated. What is more agonizing than asthma? Yet it is only a local lesion in the small tube that passes to the lungs. It is the membranous surface that, being irritated, causes intense suffering and paroxysms.

The alimentary canal from the face to the end of the colon is subject to a line of attack as long as its own length;

it is always prey to disease. If it were not a membrane it would in all probability escape.

Practically all chronic maladies are located in the membranes.

Every membrane is the outgrowth of the stomach.

Every chronic disease and nearly all acute diseases as well, have their origin in the stomach.

Nearly all diseases are due to the presence of germs.

Germs cannot secure a hold on any part of the human body until a feeding-field has been set up in some part of the body.

No disease can have its origin, therefore, until such a field has been established.

All feeding-fields are congested membranes the lesions of the surface of which furnish food for the feeding and rapid increase of germs that reach it and secure a hold on it.

A perfectly well or normal membrane cannot furnish food for germs.

The lesions that occur on the surface of membranes begin at the stomach and extend by spreading to all other membranes, or to such others as may be reached in the spread of the trouble.

Thus the beginning of every disease is at the stomach.

The first step in the lesion that starts at the stomach is due to carbonic acid, which is the result of food stagnating there and then turning to such acid by the process known as ferment.

An active stomach cannot ferment.

When the diet is improper the liver refuses to act, and the gastric juices are stopped; the result being the stagnation of the food in the stomach, followed by lesion of the surface and consequent injury to other membranes.

A lesion that starts in the stomach by carbonic acid will, if severe, travel upward to the lungs, heart, throat and nose, the disturbed condition of all these membranes showing step by step the advance of the trouble. If normal health can

be restored before the progress of the lesion has been great, it will gradually recede and be healed clear back to the stomach.

The lesion may at the same time extend downward to the lower organs, and involve the whole of the alimentary canal in so doing.

It is a well established fact that appendicitis cannot occur until there has been long continued lesion in the stomach, involving the intestine as far down as the appendix. No person who pretends to deal with this growing and most dangerous malady should remain ignorant of these facts.

By many thousands of cases of observation and test, extending through a third of a century, the Ralston Club has arrived at the one great conclusion that all maladies begin by the lesion of the stomach and proceed to other parts through the intricate system of membranes.

So simple a condition as catarrh of the nose is first originated in the stomach; for catarrh cannot occur until the lesion has extended from the stomach to the nasal chamber. How can a disturbance take such lengths, may be asked. Every doctor knows that the sides of the tongue are inflamed and show red when the stomach is inflamed. How can this happen? Every doctor also knows that, when the tongue is coated, the intestines are out of order, even to the colon, which is much further from the tongue than the nose is from the stomach.

It is new perhaps to the general public, but is nevertheless a well established fact, that the lesion that begins at the stomach advances rapidly to all other membranes and soon involves them. Even the whites of the eyes show murky, cloudy and dirty when the stomach is out of order.

It is not necessary that there should be a felt pain in the stomach in order to start lesion. If there is any ferment at all, the trouble begins and spreads, although it may not be great enough to cause pain to the nerves. Catarrh is certainly the result of a very grave lesion, but gives out no

pain whatever. The injury to the membrane of the nose and nasal chamber during catarrh is serious, but to the eye would not show much disturbance with the membrane; but the magnifying glass would quickly make the inflammation known.

Typhoid is a very bad malady; yet it never can secure a hold on the membrane of the alimentary canal unless there is lesion that has arisen from carbonic acid in the stomach, due to a wrong diet.

Consumption is likewise an awful disease, one to be most feared of all that threaten mankind; yet the lungs and their membranes must be first affected by lesion arising from carbonic acid in the stomach and spreading to the chest, where the feeding-fields are set up ready for the approach of the germs of tuberculosis. Let the lesion be lacking and there can be no consumption. The same is true of pneumonia and all other maladies.

Curative methods are always difficult, but have the great approval of mankind. Preventive methods are always easy, and rarely have the approval of mankind. The whole thing is summed up in one sentence:

Nature provides normal food for humanity and punishes with disease and death the refusal to take such food.

With normal food there can be no lesion of the stomach, no lesion of any membrane, no feeding-fields for germs, no sickness, no disease, no suffering, and no premature deaths. As these evils destroy vitality it is very apparent that the study of Life Electricity must include the consideration of the question of normal food.

THIRTY-SECOND LESSON

‘‘SLEEP’’

NO ONE SUBJECT has been the cause of so much discussion as that of sleep. Advocates of very little sleep and of abundance of sleep are found with views and reasons that are quite opposed to each other. It is well known that lack of sleep brings on mental losses and sometimes insanity. It is also known that the vitality runs low and is turned to neuralgia when the system is short of this great blessing.

On the other hand too much sleep deadens the nerves and makes a person stupid. We have never yet seen a stupid person who possessed Life Electricity. Neither can go with the other. An excess of slumber makes it very difficult to store away a vast fund of energy. Existence is activity, and sleep is rest for repair. The more repair that is needed, the more sleep is needed. Repair is required under two conditions:

1. When excess of effort has wasted or used up the vitality.
2. When lesion of the stomach, as described in the preceding lesson, has drawn upon the vitality.

One of the most sensible remarks we have ever heard was made by a great expert on the nervous system and brain. He was asked how much sleep a person required in twenty-four hours and replied: “It depends on the diet.”

This means, as he explained, that food that is readily digested and that passes to blood with a large proportion of nutrition, will not tax the strength of the nervous system to digest it; but that food that is hard to digest, producing lesion in the stomach, will be a severe tax on the vitality and set up lesion in the stomach, to cure which will require repairing sleep. A meal that is based largely on a wrong diet

is most easily disposed of by rest and sleep soon after eating it. The multi-millionaire who, last Thanksgiving Day, ate heartily of such a meal and who went out into the golf field for exercise with which to throw off the effects of over-eating, found the extra tax of the exercise, added to the strain on the nervous system at the stomach, too much for his heart, and he fell dead. Under a sensible régime he might have lived to double the age at which he died. Had he lain down and slept directly after his dinner, he would possibly have been saved.

Of the two evils, too much sleep and too little sleep, the former is a greater enemy of excessive vitality than the latter. You cannot be great and sleep too grossly. The author of these lessons slept on an average of three hours in every twenty-four during nearly thirty years. Many a night has been spent in hard work until five o'clock in the morning, and no sleep obtained until the middle of the day.

Two or three short periods of sleep are better for a vital person than one full period during the night. It is ordinarily said that an adult requires eight hours of slumber. The same adult might, if a few hours were secured in the night and a half hour in the day, get along with a total of four hours in the twenty-four. There is nothing that so whets the mental activities as brief sleep. But there is the opposite danger, that of ruining the mind and despoiling the nervous system. The gigantic tasks of the world have been achieved by those who have worked in the night and slept when they could. But it takes care in so arranging one's régime, or there will come the breakdown.

The best rule to follow is this: The nearer to a normal diet one comes, the less sleep is required, for there is less loss of vitality to be repaired.

THIRTY-THIRD LESSON

‘‘HABITS’’

FROM THE EARLIEST years of life all human beings are contracting habits that operate against the accumulation of great vitality. Those that relate directly to matters of health have been considered. Others that bear upon the general conduct of the individual will be briefly discussed in this lesson. The body consists of functions and faculties. The functions are those mechanical operations of the organs that are always carried on without control from the mind. The faculties are the activities of the body that have been developed by experience, and may be changed by the will power.

All faculties run in habits.

Some of the functions take on habits, as when the lungs by wrong methods are reduced to a very limited range in breathing. The stomach adjusts itself to the habits of eating, and in time learns to dispose of a bad diet with less harm than it suffers at first. Owing to this peculiar character of the stomach many persons are able to eat and drink things that would kill other persons who were not used to them.

Wrong habits of the functions are due to errors of permission.

The nerves when given permission to act as they please will sometimes become very sensitive and tend toward the hysterical habit. You can let them behave as they will, or you can change their activities to a great extent. This fact has been verified thousands of times, and one typical case will illustrate it at this place.

A woman who had been given every possible freedom for her freakish nature by an indulgent husband, developed habitual hysterics which kept her vitality very low and made

her a nuisance to all persons who were acquainted with her. Driven to shame the husband went away and the wife eventually secured a divorce for desertion. But her nervous weakness did not lessen any until she found a man who seemed to take an interest in her. He was many years her senior, had wealth, and might make her a good second husband. One evening she heard him make the remark that he despised hysterical women. She knew her failing and resolved to actually cure herself of it. It is known that she succeeded and, to this day, has never had a nervous breakdown nor shown the slightest signs of hysteria.

Thousands of other women have conquered the same fault by the use of a determined will power.

Most men and women have in this age a weak and uncertain nervous temperament which runs away with their vitality if permitted to do so. The doctor who said the only cure was to "pull yourself together and drive the fault out of the system by a good dose of common sense," was nearer right than those who prescribe medicines and change of climate.

Habits of the mind are likewise altered for the better by the same heroic treatment.

The hygienic faults are many in almost all human lives and need only to be hinted at to be cured. Some of them we will merely mention at this place:

1. The habit of bathing the body and placing unclean clothing on the cleaned skin, is hurtful because the clean skin absorbs the urea that is always on the clothing.

2. The habit of going to bed at night with sticky urea on the skin, interferes with the circulation and impoverishes the blood. The skin of the legs and feet should always be wiped with a wet cloth just before retiring. This takes about a minute. A better bath is more serviceable, but the wet cloth wiping will do wonders toward keeping the electric fluids in good condition. A morning wet wiping is also helpful. These little matters that take so small an

amount of time are neglected because people have not the power to start to do unusual things.

3. Constipation is due to a bad habit or else to bad diet. In the code of normal foods later on in this work the diet is corrected, but the habits may be so bad that no change in eating will effect a cure. Constipation always indicates in the first place that the stomach is receiving daily more than twice the amount of food it needs, and richer food than is wanted by the body. Then it also indicates that one lies in bed mornings too close to the time of eating breakfast. Three hours of gentle activity out of doors in the morning on an empty stomach will generally end the worst case of constipation if aided by reducing the daily quantity of food to about one-half or less.

4. Neglect of peristalsis is also a bad habit, as it keeps foul matter in the intestines and colon where the blood is always taking some of it back to the lungs and heart, causing bad breath and fearful odors in the perspiration and all over the skin. The bowels should be evacuated regularly at least once in every twenty-four hours and best at night before retiring or in the morning after the first meal.

5. Remaining in bed on waking up after daylight is a habit as it teaches the functions to become sluggish. The vital hours of the day are in the early morning at all times of the year; and especially in the growing months of spring and summer; but every morning is more vital in fall, winter and spring, than any other part of the day. People of sedentary habits cannot get up at daylight all through the year; but if they are actually wide awake, it is better to do so.

6. Over-eating is a bad habit and one that weakens the body and its vitality. Most sedentary people eat twice as much as they need. The rule is to arise from the table or at least to stop eating just before the hunger is satisfied. Get up a little hungry and leave the sight of food for a few hours. A mid-forenoon lunch, and one in the mid-

afternoon, if light and wholesome and wholly free from rich food, will help the body to some extent if the head aches or there is a sinking feeling. A hungry headache is a genuine thing and not the result of imagination. It should always be catered to by something to eat that will not lessen the appetite for the next meal. A banana, if dead ripe and clean, is generally the best thing to eat between meals; or a cup of malted milk, or a dozen milk tablets.

7. Going to bed on an empty stomach is a bad fault. The blood that should be in even circulation rushes to the idle and agitated nerves about the stomach, and this organ always communicates with the brain in such an emergency, with the result that the brain is kept active at that time when sleep is most needed. In the winter time the best thing to take just before going to bed is a glass of hot malted milk, or iced ordinary milk; but a dead ripe and clean banana every night in the year is sufficient if it agrees with a person. The juice alone of a ripe orange is also good, omitting the pulp. So is a ripe apple of very mild flavor. The stomach needs something to keep its nerves quited while the brain falls into slumber.

8. Activity of the physical mind is very hurtful to the vitality, if persisted in up to an hour before retiring. There should be at least one full hour of diversion for the thoughts, or else the psychic mind should be given an opportunity to hold the attention as taught in the course of training entitled "Unseen Powers." This will relieve the most aggravated cases of insomnia and save both vitality and life; for it is a well known fact that sleeplessness has ended many a brilliant career by its insidious treachery in sapping the substance of the brain and breaking down its cells and fluids.

9. Any occupation that causes the chest to drop or the spine to curve forward, should be avoided, and the thoughts should be trained to note such conditions. The heart is

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greatly weakened, and the range of respiration in the lungs is lessened more than one-half. Many games thus cramp the chest and deaden the vitality. The acquisition of Life Electricity is based on the full chest well poised between the shoulders. Craning of the neck, stooping, leaning forward too much, and similar faults are to be avoided. Fixed attention such as comes from games of chance and card playing also lowers the range of respiration and thereby takes away the very soul of Life Electricity. At no time of the waking hours should the breathing cease.

10. Excessive activities of the muscles, and all hard work as well as hard exercise, depletes the ganglionic cells which store away the vitality of the body. There must be the mean between the extremes.

11. Sedentary habits are very hurtful to the vitality. All the parts of the body should be given something to do for a considerable portion of every day, but not real hard, straining work. Idleness is far more injurious than excess of action, although both must be avoided. There are many little duties that you can perform every day with your muscles and you should let no one do them for you if you can help it. Our motto in this study reads as follows: "Never permit another to do what you can do yourself." Be quick to jump up to do something that some one else may start to do for you. Hunt for something to do. Help about the house. Devise methods for making the home cleaner or more attractive, even if not more beautiful. Happiness has but one source, and that is in useful activities.

12. Avoid losses of power by indiscretions. At night go to sleep when you go to bed. Retire at reasonable hours. Cut out all engagements that take you from your home. Spend the evenings with your family, or most of them, unless necessity calls you away. If you are out of your house at night, have your family with you. It will pay you sooner or later. There is coming the time when

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you will need the love, the help, the sympathy and the care of your own immediate relatives, so do not sacrifice their best feelings by seeming neglect or selfishness now. People who are lovers of home life live longer than others, because they are cared for better and helped through those crises that are sure to come to all humanity. Do not allow physical or animal inclinations to guide you. In your marital relations remember that temperance puts the electrical power on its finest edge and makes husband and wife more dear to each other than the brutal waste of energy.

13. Keep unclean things out of your mouth.

THIRTY-FOURTH LESSON

“FAREWELL TO THE ENEMIES”

ANDER THE PLAN of this system the enemies of Life Electricity have been given the first consideration in order that the way may be paved to the brighter side of the subject and the affirmative training that is to follow. It may be asked why we mention the enemies at all. It is answered by asking you what course a good farmer will pursue who wishes to raise a successful crop on stony and weedy ground?

If you have no faults, you need not study the lessons that precede.

If you have faults, you are like the rich land that the farmer took in charge. It had many big and small stones on it. It had thorns and weeds. There were Canada thistles, and dock, and plantain, and Osage orange roots from some old fence line, and other enemies to the proposed crop. The farmer could not plow under the big stones, nor the thistle, nor the poison vine, nor the orange roots,

for they would remain or their ghosts would stalk in the fields ever after.

So he proceeded to eliminate them, one by one. Wagons and carts were loaded with the stones which went to make good roads. The offending plants and roots were dug out and burned. It was a tedious process, but it paid.

On the land he put the encouraging compost, and over this he ran his plow, cutting deep furrows; and he harrowed the ground until it was mellow and fine. Then he was ready for the results, and they came.

This is the story of life. We all have faults. We all want the grand power of Life Electricity. We all have enemies of that power. In the preceding lessons those enemies have appeared one by one and been given over to the greatest of all masters, Omission, to be weeded out and cast away.

THE
AFFIRMATIVE COURSE
OF
INSTRUCTION AND TRAINING
IN
LIFE ELECTRICITY

THIRTY-FIFTH LESSON

“THE FRIENDS”

EVERY SYSTEM that is complete is two-sided. It looks backward and forward. It recognizes the fact that there are always obstacles to success in every march toward a fixed goal of great reward. The more desired an attainment, the more difficult it is to grasp. In human life there are enemies and faults at every turn. Many writers are able to point these out to their startled readers; but they go no further. They break down and cannot build up. Wrongs that are hateful and disheartening abound in this world, and men who discover them and can show substitutes for them, are more valuable to the public than those who are contented with tearing down where they cannot build again.

Life Electricity is an attainment the rewards of which cannot be surpassed.

But it has its enemies, and these have been considered. Under one of the basic principles it has been stated that it comes into being naturally, and another says it is born spontaneously when opposing conditions are removed. Here are the first gains that come in this study; they are negative, to be sure, but they are immensely helpful. If you are able to remove the enemies, then Life Electricity will be born of itself and will thrive, and this course of instruction might stop here. The reason why we go on with it, even to double the length in the affirmative divisions than in the negative, is because the removal of the enemies is not an easy task by itself, unaided by a system of instruction that builds up faster than the debris falls in the tearing down.

In order to grasp the plan under which this course proceeds it is thought advisable to review the basic laws which were set forth in the sixth lesson. They are as follows:

1. Life Electricity, or glame, is excessive vitality.
2. It comes into being naturally.
3. It is born spontaneously when opposing conditions are removed.
4. Helpful conditions give it further impulse and growth.
5. Special practice controls it for all uses.
6. Plant life and human life depend on the same laws of vitality.
7. Human life is supported by plant life.
8. Life Electricity is quickly wasted by extremes.

A summary of these basic laws is as follows:

The first law describes the nature of Life Electricity.

The second and third laws are closely allied to the negative part of the study and intend to say that Life Electricity, when stripped of the influence of its enemies, will grow of itself and become a great power.

The fourth law refers to the friends which are known as helpful conditions.

The fifth law goes beyond this and introduces the subject of special practice as a means of aiding the development of Life Electricity.

The sixth and seventh laws make known the fact that human life and plant life are parts of each other, and that the former is supported by the latter.

The last law warns us that extremes are to be avoided in all things.

Specifically speaking the friends of this power are those conditions that are regarded as helpful in the development of excessive vitality; and these we will proceed to set forth.

THIRTY-SIXTH LESSON

“THE LIST OF FRIENDS”

STUDENTS are given a clearer idea of a system of study when they can take a glance at its component parts in brief form. For this purpose we will at this stage of the work present the list of friends, or the conditions that are helpful to the development of Life Electricity. They appear in seven classes as follows:

1. Natural life.
2. Associate life.
3. Vital periods.
4. Qualities.
5. Distillation.
6. Normal foods.
7. Glame habits.

As some of the above terms are used technically they will not at once be comprehended, and explanations will be necessary. It is well to memorize them and compare them at once with the enemies of Life Electricity which are described in the eighth lesson of this study.

Review and comparison are marks of good scholarship, and should at all times be indulged in. Many times reading the same instruction will serve to make it more effective in influencing the mind and conduct of the student. Adoption is not often required if the mind understands and prizes the value of a principle; for there is always an unconscious appropriation of a law or fact when it is frequently before the attention. For this reason all the lessons that have thus far been given should be gone over one or more times in review.

THIRTY-SEVENTH LESSON

‘‘NATURAL LIFE’’

NO ATTEMPTS will be made to intrude upon the fixed habits and modes of living of the student. Whatever development will arise is to come from the undercurrents of progress that flow of themselves, although they may be aided very much by the friends that help them along; therefore when we say that natural life is one of the means of acquiring Life Electricity, we do not intend to ask any person to go into a state of nature. All that is sought is to impress on the mind the value of nature as the source of all the power that can ever enter the human body.

Natural life includes three divisions in name, but one only in fact, and they may be stated as follows:

1. The sun.
2. The air.
3. The life that is about us.

All these give us some of themselves. When we are in the house we get but little if any of the sun. The air we inhale is deprived of its glame, as that wondrous power will not pass doors or windows. Nor do we find much genuine life about us in the rooms of a building. Growing plants are compelled to struggle for their very existence indoors just as people do who are shut away from the existence that is all about them in the open air. When out of doors they have an excess of life to contribute to ours, just as we would if we were out of doors all the time.

Nature never intended that humanity should shut itself up in the house, and she is constantly providing penalties for so doing. Of all the methods by which great longevity may be reached, that of living out of doors is by far the

most effective. If you were to try to enumerate the diseases that you will catch out of doors, you will find yourself blocked at every step, for it is not known that any of the maladies of the temperate zone can be caught except in the rooms of a house.

When dust rises from the land where nature reigns supreme, as in the country, its germs never succeed in passing the sun and air that play about them. If there are tuberculosis germs in the cow yards, spread the earth about and turn it over so that the sun and air can get at them, and all the germs will be destroyed. Tetanus germs are destroyed by opening the wound and allowing the pure air and sun to shine on the wound; and there is no antiseptic so effective as this. Typhoid is first preceded by the weakening effects of a bad diet making lesions in the stomach and intestines, and the vitality of the outdoor air, if taken all the time, would make such a disease impossible. You never hear of a man who has been brought up in the very lap of nature being afflicted with typhoid. All the throat, nose and lung diseases are caught from the dust of houses, or of streets in the cities. Even skin diseases, or some that arise or take their start at the exposed surface of the body, are due to infected city dust or house dust lighting on the body. The first breaking out is at the hands, the wrists, the face and the neck.

There are two reasons of a very practical kind why natural life is by far the best for humanity:

1. All natural vitality is there, out of doors, and not in the house.
2. The dangers to life and health are not out of doors, but dwell in the dust of the living rooms of houses.

THIRTY-EIGHTH LESSON

‘‘THE SUN’’

FEW MINDS ever seek to grasp the mysteries of the universe which surrounds this globe. What the stars are is as much unknown as what death opens into. Yet we can see the stars and cannot see beyond death. It is supposed that our own solar system is the type of the whole heavens. Our earth, big as it seems when we attempt to dig a canal from ocean to ocean across a mere thread of land, is yet so small that it would require 1,331,000 more worlds like it of a diameter each of 8,000 miles, to build an orb of the size of the sun.

To understand this take one million big apples and make an enormous heap of them out by some mountain side, and then take a small apple and hold it in the hand. The million big apples all put together make the size of the sun, compared to the one small apple in your hand which is the earth. We therefore are very slight in our importance as the world compared with the sun; and our solar system is very insignificant as a spot in the sky compared with the great ocean of worlds that sweeps on before us as we gaze at it through the telescope.

Out from this sun of ours there leaps every second of time a big flame of power, reaching far away to bathe its planets in a sea of energy which will produce and maintain life. If we are in the sun, night and day, we are benefited by its power; even the darkness of night diffusing some of the rays around the globe. But let the moon step between us and the sun, even for the brief two hours of an eclipse, and the thermometer will drop six degrees; or at the rate of nearly seventy degrees in twenty-four hours; or a loss of 140 degrees in two days, or 280 degrees in four days, provided there could be some means

of depriving this earth of the influence of the sun for that length of time. The densest clouds are but veils through which a very large proportion of light passes; but an eclipse is a shutting off of the sun itself.

These facts are stated not to set up the supposition that the sun will be taken from us, but to show the close and never ceasing dependence of our lives on the central orb.

Plants and human beings grow because they are provided with the vitality that the sun sends to this earth. There is no other source of this or any other kind of vitality or life. We need the sun just as much and as constantly as we need our lungs, heart, brains, or body. If there were but one fire in a Siberian home, and that fire were to go out for an hour, all the people would die. The man who supplies the fuel to support the fire, must be on hand and attend to his duty all the time. So the sun is just as necessary every hour of the year and all through life, to supply the energy that makes things grow on this planet.

As will be seen in other lessons the heat and the light of the sun are not enough of themselves to furnish life and growth. There is a mysterious something else that come to this earth in the rays. There is mechanical electricity, there is Life Electricity, there is dynamic force, and there is the pushing and the drawing vitality that invades every particle of matter and sets up an existence or a power within it.

THIRTY-NINTH LESSON

‘‘THE AIR’’

ON EVERY HAND the atmosphere is pressing itself to mold and fashion the forms of plant and animal life. Whatever floats in the heavens above our heads must have this air to breathe. Whatever lives in the sea is equally dependent on the same air, for the light flecks in the water are vent holes for the fish, giving them oxygen and nitrogen. The trees and plants not only inhale air through their leaves, but also take it in their roots. Let the surface of the ground be air tight and everything will die. Deep cultivation is so important that it takes the place of a large part of the fertilization needed, as it allows the nitrogen to reach the roots in greater quantity.

We are fashioned after the breathing plant.

The lungs, when held in reverse position, make the shape of a very good-looking tree; the bronchial tube is the main trunk or branch, and that is what it means; the smaller bronchial passages are the branches; the still smaller ones are the finer branches, then there are twigs and finally leaves. The millions of fine cells of the lungs breathe air like the leaves and foilage of trees and bushes.

Chemically considered, air contains oxygen and nitrogen.

But the chemist who prepares artificial air of these two compounds could not sustain either his own life or that of any plant or human being; for he has omitted something that chemistry tells us exists in the air, yet is not within the grasp of analysis.

It is still that something that the sun gives out, and which is needed at all times for the maintenance of vitality. Air is impure that is chemically pure; just as water is a poison when it is chemically pure, or food is hurtful when it is absolutely pure. They all lack that something that

the sun gives out, and that the air contains when it is rich in vitality, or food must have if Life Electricity is to be built up.

The work of the chemist, therefore, is always short of life. He has never yet discovered the golden secret.

But it is known to exist in the vitalized air, and to have come from the sun. These two facts long ago attracted the attention of the great gardeners of the world, and they have learned how to take advantage of their knowledge.

It is not heat, it is not light, it is not water, it is not fertilization, it is not purity of air, that makes the spark of life take soul and come into an organism, but it is the subtle power of the sun imparted to the outdoor air in a state of vitality that accomplishes the sublime miracles of birth, of growth and of fruitage.

This air is not indoors.

It is in a state of nature and there it will remain as long as the earth continues to reel off its days, and years, and its centuries. If you want this marvel of life, you must seek it in the free air out of doors; and you will find it nowhere else.

Natural life is a sea of energy, containing the germs of unlimited variety in existence, that would cause a barren rock to soon teem with living species, if a vast conflagration were to exterminate the animal and vegetable kingdoms and all their seed.

It is such a potent power as this that stands about us all the day and night, seeking to enter our own lives and become a part of our newer and more vigorous personality.

FORTIETH LESSON

‘‘ASSOCIATE LIFE’’

ONE OF THE BASIC principles of glame states a well known truth in the following words: “Plant life and human life depend on the same laws of vitality.” The importance of associating various kinds of plant life with each other, out of doors or indoors, has been recently learned by men who have been willing to spend years in experiments.

Starting with the proposition that every living thing must be sufficiently and properly fed, we find that the greater number of plants or trees that are associated together, the greater will be the vitality of all of them. This is true in every grade and scale of the vegetable kingdom. There are many counter influences at work, all of which must be taken into consideration. There must be plenty of air, and plenty of light, and plenty of root room, and plenty of ground for each specimen. A single tree or plant that is placed in extra rich soil and maintained by high cultivation will do better than one in poor soil and left to itself, even though given associations.

But when the conditions are equal, the specimen that is alone will not advance half as fast as one that is associated with others.

This law is not only important, but is of extraordinary value in its application to both the vegetable and animal kingdom. It can be put to any test, and the more it is tried the greater will its meaning become. It is better understood in two divisions as follows:

1. Under similar conditions a life that is separated from others will not possess half the vitality of a life that is associated with others.
2. A variety of associations will greatly increase the vitality of any life.

A garden that has but one plant will not yield as much in that plant as it would if there were others growing near it, provided the others were given the same proportion of nutrition, and other conditions are the same.

When other plants are added and each receives the same amount of food and culture, all will do better by reason of the association.

If those that are associated are of different varieties or kinds then the vitality of the whole garden is increased.

Closeness of one plant to another may deprive each of light and of root room, as well as food; and these conditions must be avoided.

A number of observers of the working of this law of association who have been surprised at what they have seen, sought an explanation in the theory that the greater abundance of plants produced more shade and moisture for the ground; but this claim has been disproved in several ways, principally by not allowing the shade from any one plant to reach another.

In the lesson which is devoted to the "morning of the year," it is shown conclusively that growing life gave out vitality which all other life near it would absorb. Hospitals and sanatoriums have been placed near the salt water where the air was undoubtedly pure, and also near woods or forests where the air could not be purer; and, in every instance, it was found that the situation near the growing forest afforded vastly more vitality than near the sea. More than this, the younger the forest, the more vitality it gave forth. Fresh or new life inspires more life. This principle has been so thoroughly proved that it is an axiom to-day. Every person knows the appetizing and nutritive value of fresh young peas, or other product of the garden, as compared with foods that are old and stale. Fruits picked and eaten direct from tree or vine have much greater value than those that have been kept for hours or days. The ripe orange and banana eaten at

the place where it is plucked, is a different product from that which is brought to us after days or weeks of keeping.

Growing life has abundant vitality for itself if it is healthy, and as nature never measures her supplies exactly, she provides an excess which is thrown off for others to absorb. Her bounty and wastefulness may be seen in the thousands of blossoms that appear on the fruit tree, and the few that remain in comparison. If all were to live the tree would not have room or power to hold them. As with blossoms, so with glame; the excess given to one plant is abundant for others; so that if any are weak or sickly they may be benefited.

It is for this reason that the human being that spends the hours of the day in the midst of growing life, will draw a great amount of vitality from the latter. As the vitality is much greater in the "morning of the day" that is the most profitable time to devote to association with growing life.

But variety is still more important.

It is probably true that there are as many variations of glame as there are different kinds of plants; just as all humanity belong to the same general family, yet each one has some individuality different from all others.

The ideal garden in which Life Electricity is most abundant is that which has all the ground cleanly cultivated, deep and free from weeds; in which there are some plants as small as eight or ten inches high; others, from a foot to fifteen inches high; others from two feet to three feet high; others from four to seven feet high; with a tree or two some distance away, and a vine or two at one edge, opposite the location of the tree.

Some of the specimens may be evergreen, or all may be deciduous, but they must grow all the time. Those that begin late in the season or cease early in the summer are not the best. All should be capable of making vigorous growth. A little study will aid the law of selection. It

is a pleasure to plan and manage a small piece of ground, a spot on this planet where you may direct the powers of nature and draw the inspiration of a better life from them.

An application of these laws to associations with human beings and animals proves the truth they convey. If you have healthy and well kept animals about you, something is gained, providing the diseases which dogs bring to children and adults can be avoided. They are faithful and noble companions, but some law is at work to make them sources of danger to the human race. Many maladies and contagions are carried about by dogs that run out of doors, and millions of graves are the penalty of this law. Rabies also is on the increase, with its terrible sufferings and cruel paroxysms through days and weeks of horrible torture. There seems to be some reason that is not yet understood why this noble animal, the dog, is an unsafe companion; and the time is not far distant when the spread of death through rabies will cause his extermination; for, as has been frequently stated, it is better that all animals should perish than that one innocent child should be sent through the tortures of hydrophobia to a horrible death.

The finer nature of the Angora or Persian cat, which is almost a dog, and which is as companionable as one and always safe and gentle, appeals to those who love pets indoors. Ponies and horses are also the very best of friends for children and adults. It is well known that health and vitality come from such association. In many cases, children have been advised by doctors to play with pet animals; and men and women have likewise been told to devote several hours a day to the companionship of horses. A young woman who was an anæmic was advised to take riding lessons; the physician stating that the exercise would help her. She procured a small horse, one that was in perfect health and full of vitality. She became so attached to it that she fed and cared for it, and spent two or three

hours a day with it. Her health began to improve at once. Yet she did not take a lesson in riding nor mount at all. As she had been out of doors as freely before owning the horse, the change could not be assigned to outdoor air. Not at any time had she risen with the sun or been up early in the day.

Outdoor life is splendid, but it may not be equal to the needs of some maladies. Outdoor life in the "morning of the day" is much better, but few will indulge in it, as they do not wish to rise so early. The next best effort is to devote some time to other forms of life.

All things being equal, the man or woman who is about animals such as horses, cattle, Angora cats and any life that is healthy, will gain vitality that could not otherwise be secured. The question is asked, why are not farmers and their families healthier than they are, and the answer is found in the wretched hygienic habits that prevail on the farm; habits that would and in fact do kill them quickly if transferred to the city. They know but little of the daily or weekly bath; they buy the lowest grade of goods at the stores, and are made tools for the sale of everything that is cheap and adulterated there. Almost without exception the baking powder sold to farmers is a slow but deadly poison. They use old and salted meats, having but little fresh animal food in the house. They sell milk and fresh eggs rather than add them to their diet. Then they work too many hours a day. We believe in country life, but do not believe in the drudgery that extends fourteen hours a day. Parents and children do a vast amount of hard work that could be lessened by the aid of intelligent management.

Association with humanity is also helpful if had under conditions that are wholesome. To be alone is to dry up the fountain of life. Healthy children and adults are gainers in vitality by association, and give forth Live Elec-

tricity to those about them. The exchange is mutual when all parties are in good health.

Parents who raise a family of children and then study their own and their offspring's health, will gain immensely by it.

Sickly and weak persons should not be left alone, but should be placed constantly in the society of others who are well. The aged grandparent who is shut up in a room all the time, and mingles with others only at meal time, is not likely to remain long in this world. Loving children and grandchildren should take it upon themselves to bring out the old folks and give them some of the younger life about them.

These facts are as old as life itself, but seem to have escaped the attention of people of this age.

Plant life and human life depend on the same laws of vitality.

A plant or a human being that is separated from the lives of others will not possess half the vitality of a life that is associated with others, and this increase of Life Electricity is still further added to when the lives are of various kinds, either in the plant world or animal kingdom.

Human beings are greatly benefited by association with plant life, if the latter is vigorous; and this gain is increased by association with animal or human life of any form that is vigorous also.

These mighty truths make a lesson of tremendous value. They may be drawn into any human existence with very little care, provided they are fully understood, thought over, and appreciated.

FORTY-FIRST LESSON

“VITAL PERIODS”

SOME PARTS of the day and year are set apart by nature for the beginning of new growth on a greater scale than that which may be called the average of the seasons. These special times are called vital periods. Thus the morning of every day in winter, summer, spring and autumn is more vital than any other part of the day in those seasons, but this does not mean that all vitality is withdrawn at other periods following or preceding the morning. A forenoon or afternoon in winter holds some natural power, but not by any means as great as that which is present in the first two or three hours after the sun comes up.

From about the middle of the forenoon to mid-day, the vitality is at its average for the whole twenty-four hours. This fact has been clearly ascertained. After noon it is less. In the evening it is still less. During the night it is at its lowest. But there is some life in the air even at midnight.

The same principle holds true of the days and weeks and months of the year. After the rest of the winter, spring wakes up with an excess of glame and this enters into all life and increases steadily until it reaches its climax near the end of June. But there is the average vitality in the later summer and early fall months; then it gradually wanes until it is stilled with the brooks and trees of winter, waiting for the voice of spring to call it to a new resurrection.

As plant life thrives the best when it is kept in close companionship with nature and follows the vital periods in such a way that full advantage can be taken of the excess, so humanity may learn to profit in like manner.

FORTY-SECOND LESSON

‘‘THREE MORNINGS’’

LIFE ON EARTH has its night and its day. For the cessation of night there comes the dawn and the morning that ushers in the day. As every act is planned and prepared for a specific purpose, there is a meaning in these changes from one condition to another. Nothing happens by accident. The child could not be born if it had not been out of life to begin with; nor could spring come if winter had not preceded, nor the day climb the eastern sky if there had been no night.

The office of spring is to start a new birth each year. Summer develops it, and autumn brings the era of ripening. Then follows winter with its chilling blasts.

There are three mornings, and each of them brings a new birth, a new life, a new vitality and a new impulse into the world. The meaning of morning is birth, growth, energy and vitality. The old is thrust aside, and the new reigns in its place. Decrepitude and age stalk hand in hand to the grave, while youth typifies freshness and vigor. One is night, the other is morning.

It is a rule of nature that the best energies are those that spring anew after a period of rest or depression. Some peculiar facts will be presented in the lessons that follow, illustrating this law. If there could be such a thing as an average of all the vitality of the year, and this could be evenly distributed throughout the twelve months, then each spring would hold a lessened degree of energy; while, on the other hand, the smaller amount of energy in winter must be balanced by an increased amount in spring. The latter proposition is a well known and accepted fact. And this law applies to all similar successions of depression and awakening. There are three periods of excessive energy:

1. "The morning of life."
2. "The morning of day."
3. "The morning of the year."

Under normal conditions the supply of vital electricity is excessive during the period of each of these three mornings. Owing to their importance, a separate lesson will be devoted to every one of them.

"The morning of life" begins as soon as the child is dependent on general foods, and extends to the day when active growth ceases.

"The morning of the day" begins as soon as the eastern sky shows indications of paling or lighting up in faint degree, and extends to the hour when the sun is one-third up from the horizon towards the zenith.

"The morning of the year" begins when vegetation takes on its first decided growth, and extends to the time when the excessive heat of summer is established; generally, in the temperate zone, including the months of May, June and July in the north; or March, April, May and June in the south; with gradations between these periods to suit the latitude.

The summer solstice, which occurs on June 21, marks the climax of the sun's advance, and is the longest day in the year.

FORTY-THIRD LESSON

‘‘MORNING OF LIFE’’

YOUTH IS THE ONE great morning of human existence. Out of nothing comes the child, endowed with the freshness of a gift from the skies. When it is given its normal constitution, it possesses a wonderful fund of vitality. But if weak and nervous parents have brought it into the world after bitterly opposing its arrival, then the child will have to fight its way up through barriers of poor blood and sickly flesh. Even then, if fed sensibly, its vital power will surmount all these obstacles and bring it into a healthy existence.

Not one child in a hundred is sensibly fed, and the result is the loss by death of a large proportion of infants and youth. Colic is the first cry of warning of the ignorance of parents and even doctors and trained nurses. Medicines and deadening drugs are given in place of proper diet. The latter quickly dispels suffering and brings into action the wonderful vitality of the child.

Assuming that the conditions are normal, the superabundance of Life Electricity in the morning of human existence is a fruitful study. The mature person possesses enough to sustain daily losses for a number of years; after which there is a slow decay and ebbing of the fluid of life. But the child not only sustains all daily losses, and adds something to the growth of the body, but also carries an overflow of vitality that spends itself in many ways.

More than two thousand years ago it was generally believed that the secret of perpetual youth rested in association with children. The practice sprang up of old people sleeping in the same beds with the young; but as only one child was given to each adult, the result was the loss of health of the former; for it is well known that injury to

the child always ensues when it is made a close companion of an aged person. The same belief and practice have claimed attention all through the centuries, even to the present day.

There are now many adults who freely associate with children for the purpose of drawing vitality from the little ones. Much has been written on the subject. Opinions all agree that weak old persons are able to gain some degree of life in this way, but that the practice is injurious to children, unless the latter are in the best of health.

This belief has been subjected to observation and test, with the result that proof has been secured that children in normal condition yield up vitality to weak adults. On the other hand there are vigorous adults possessing an exuberance of health that give it freely to weak children.

But during the growing years of youth where good health is maintained, the boy or girl is robust beyond all comparison with the relative condition of the mature man or woman. Then a lad gives off more so-called "steam" than a dozen men could absorb, and the girl outclasses her elders in the art of health. Owing to the open air life of boys they outrank their sisters in Life Electricity, and it is very difficult to find a fully robust maiden. A wrong diet and bad habits keep most persons weak and sickly. Youth, age and all classes suffer from these causes.

FORTY-FOURTH LESSON

‘‘MORNING OF THE DAY’’

NIGHT BRINGS REST to all living things. Almost without exception every form of life sinks to slumber and so remains until past the darkest hours of the night. The claim that plants grow after dark is not true, although they do in fact produce an abundant growth before breakfast in the morning. You can easily trace the dependence of shrubs, trees and all forms of vegetation on the movements of the sun.

Deny the sun to any side of a tree and all other parts that are exposed to the influence of that orb will develop foilage, while the darkened side will not grow at all. Remove the mask at night, and follow this practice for months and years, and you will have a one-sided tree, showing that the day sun is necessary to the growth of it.

Nature does in the summer months and throughout the open part of the year, the peculiar thing of throwing her light on all sides of every tree and plant that is exposed to her rays. Were it not for this fact, all things would be one-sided.

During the day every plant lifts its leaves to the rising sun, and turns them about to follow the course of the orb as it sails through the sky. Some plants actually turn their heads, as in the case of the sunflower. In the afternoon you will see it incline toward the west and northwest where the sun sets, and there its head will rest until an hour or two after midnight. As soon as the eastern sky shows the slightest paling the sunflower becomes uneasy, and in some instances we have seen it facing fully to the east by the time the sun is up. The season of the year and the age of the plant have much to do with its response to the influence of the great orb.

In the morning of the year, when the season is not far advanced and plants are more dependent on the sun, they maintain habits that are not so pronounced later on.

On very cloudy days their growth is checked in all seasons except in spring and early summer; showing the presence of glame at this time.

In the same period they acquire an impulse of glame that carries their vigor into the evening; but it is far more evident in the waking hours of the day. Observation proves that nearly every plant and tree advances ninety per cent of all its daily growth between the hours of three or four in the morning and the usual hour for breakfast in the fashionable home. This accounts for the fact that plants are said to grow at night.

We have rose beds from which we cut more than three thousand roses in June. At night just before dark, all open flowers are taken off. At midnight no more are open, as may be ascertained by the aid of a lantern. In three or four hours the roses begin to spread their petals; but just as the sun is coming out of the east between four and five o'clock, the blossoms seem to pop open like bursting corn over a fire. In these few hours more roses develop than during the rest of the day.

One of the basic laws of Life Electricity states that plant life and human life depend on the same laws of vitality.

Therefore what is true of one class is true of the other.

The hour of lowest energy is about midnight. In summer the revival of power begins as soon as the sky shows the first signs of paling. The flood of new life seems to come with leaps and bounds while the sun is rising, and for hours afterward. Here are some facts that have been proved, despite the opposition to them on general theory from sources that held to old-fashioned ideas:

A greenhouse that faces in such a way that its flowers receive the first light of day, and the first four hours of the sun, will produce greater results than a house that

faces the south. In the spring such a greenhouse would face the east, but in June it would face the northeast. In winter it would face southeast. This would require a different house for each period of the year.

Flowers and gardens that slope to the directions stated will give greater growth than any others, all else being equal. In fact it is a well tested rule that the summer morning sun, and the afternoon shade are best suited to nearly everything that grows out of doors.

Good gardeners act upon these laws.

In houses where people go to bed on the east side, they secure the afternoon shade in their rooms and the evening freedom from the hot west sky; while they are awakened by the first light of the new day if they permit such intrusion. The southeast corner room is by far the most important sleeping room in the whole house; summer or winter. The next best location in winter is a south room, and in summer an east room.

Added to these advantages, a second story piazza completes the effectiveness of the house plans, as it permits much time to be spent out of doors which would otherwise be denied.

A person who makes use of these laws of extra vitality in the "morning of the day" will be improved in health of mind, nerves and body. A plant that is given such aid, responds very quickly; and we have often seen sickly plants that failed to revive and grow under other circumstances, take on life and vigor when favored in this way. It was this very spring that a woman whose house garden was in the west room, and whose flowers were all alive but weak, was induced to move them to an east room, and they are now growing finely, as she expresses it. Yet they get the same amount of sun now that they did when they had the west sky before them.

At all times of the year the east sun is of greater value than the west sun; but in the "morning of the year" the

“morning of the day” becomes a hundredfold more important when both are combined.

In hospitals and sanatoriums where conditions are equal or relative, patients who have rooms on the east side of the buildings make fifty per cent more progress than those on the west, and twenty per cent more than those on the south side, while those on the north, if any, are at a still greater disadvantage.

We have a record of over two thousand cases of sickly persons in private families who have suited their rooms to these laws, and who have made decided improvement from the change, after living in other parts of their homes.

It cannot be ascribed to the sun alone.

There must be something more than mere sunlight, for the same hours of the south sun, and the some hours of the west sun, will not produce the results that come from the “morning of the day.”

The explanation is this:

The vitality of nature has been held in abeyance during the night hours. It has lessened. Life is weaker then. An average is maintained. What vitality is cut off in the night is made up by excessive vitality when morning comes. With the return of day, this excess is very great because nature seeks to supply all at once, or in the first few hours, the energy that has been withdrawn during the night. She maintains the average, but does so as soon as possible after the sun comes up.

FORTY-FIFTH LESSON

‘‘MORNING OF THE YEAR’’

SPRING is the period of awakening in outdoor life. All deciduous growth has spent its day and been carried down to earth, there to take part in the formation of new soil. Then winter came and gave rest to the hardy plants and trees, while the frost or other agencies might play through the crust of loam that furnishes food for the vegetable world, and the better prepare it for the days ahead.

When the sun began in September to take its course below the equator, it carried with it a constantly decreasing fund of vitality, and this loss continued until late in December. It is about the first of January that the days begin to grow appreciably longer, and even then it is only a small beginning.

Cloudy days are dull days. Flowers, trees and all life feel the dreary change. A week of cloudy days means a setback to growth. In a greenhouse in winter, when the sun does not shine much for a month at a time, everything is held in abeyance. In the same month, with a bright daily sun, the advancement of growth is most pleasing.

Out of doors in April in the north, and much earlier in the south, the sun rides high and the days are much longer than in December. In proportion as the earth is warmed by the approach of spring, all things will awaken and take on new impulses.

The blood of the vegetable world is alive in the earth, and it mounts the stem of the plant, the trunk of the tree, or even the blade of grass. Come by accident into any part of an attractive estate, and note the quiet but powerful operations of nature at this time. The dead-looking vine

is close at hand. There is not a leaf on it; nor the sign of one. The long canes are brown and dry, and lifeless to the touch.

The sun comes up out of the east, several degrees toward the north. It is a chill spring morning. The dew hangs on the grass. The sky is clear and blue. There is no warmth anywhere. But the strong rays of the orb of day mounting fast into the far upper belt, seem to burn with a faint suggestion of what they intend to do in the following July. The dew fades away. The wind blows gently and the vane tells us it is from the south. We watch the brown-hued vine, and note no response in its dead-looking canes.

Other days follow with sweet winds from the southland and warmer suns overhead; and soon the vines begin to take on color. The blood is traveling through them, seeking everywhere to find vents for expansion. Here, at the angle of a branch, something is seen that suggests the formation of a tiny bud. A few hours of watching will be rewarded; for the sap is being woven by the nitrogen of the atmosphere into the lace-work of a baby-leaf.

Sun and vegetable-blood have united in the actual creation of life. It is a miracle; nothing else. But here is another, and there another, and everywhere over the vine are others; soon to be so numerous that they cannot be counted. Stems are running into length and branches with other leaves are busy building up a most intricate growth in the weeks that follow.

Then sweet blossoms put forth their almost invisible petals, and these are rich in the fragrance of small flowers from which the berries appear, and the vine hangs full of miniature bunches of grapes. These enlarge faster than one would suppose who does not watch them day by day. The new canes run many feet during the growing season, some fifteen to twenty-five before August. Leaves that were so small as to look like mere flecks of green in April,

are now wide spreading canopies that shield the berries from the burning sun and the mildewing rains. Then come the colors that mark the fruit; blue and purple, black and brown, red, pink, green, amber and many shades between; all telling the story of selection and purpose in the great mind of nature.

April is the springtime of the year, the morning of new life.

The returning sun brings warmth and south winds.

The earth gives up its blood under the influence of a power that controls the myriad miracles of new creation. Air and soil are now alert. It is not the skill of the chemist, but the wonder of life that has always evaded the search of the biologist that turns the clay and loam into material capable of building the temple of man.

Dormant nature becomes dominant nature.

Vitality is the expression of this power, and glame is the impulse that compels it to do its work. Vitality is seen at work in the new forms of growth; but glame comes from the sun and puts in that vitality the soul of purpose and the power of making energy live and build the many marvels of creation.

It has long been known that the blood, the hair, the nails and all parts of the body, whether of man or beast, grow much faster in the growing months of nature than in all the rest of the year. Attention has been called to this fact in many works in the past. But experiment shows also that direct association with outdoor existence in the vital period of the year, adds still greater power to the life of the body. A third line of proof has been attained, which makes a distinction of the greatest importance between the garden where growth is abundant and the barren places where it is weak.

Close companionship with nature during the months of April, May, June and July, part of August and all of September when the second growth takes place, will impart

vigor to the mind, to the nerves and the organic life of the body. But the companionship must be close; it must take place in the midst of the operations of actual growth. The grass, the shrubs, the plants, the vines, the trees are being led up out of the sleep of winter into a new-found energy. This energy is in the air. It is in everything. It can be felt as a distinct force touching the face, entering the lungs at every breath, brightening the eyes and imparting buoyancy to the blood and nerves.

What better companionship is there in this world?

Extremes are to be avoided. It is not sensible to go out in the dampness without sufficient clothing. It is better to be over-clad than to shiver. Activity of the body invites warmth and a good circulation of the blood. Still there will come the mild days when all the air is balmy and the verdure everywhere is sweet and pleasant, not a chill or damp feeling existing about you. Increasing warmth of sun and south wind brings increasing growth, and then the association with nature should be closest.

One of the basic laws of glame is to avoid extremes.

Cold may be endured by persons of good health; and also dampness; but not by those who are seeking health. Likewise the extreme heat of summer, especially between the hours of ten and four o'clock in the day, should be studiously avoided unless the blood and organs are trained to it.

April, May and June are the golden months of glame; for they are the most active in growth. To be compelled to live in the city is a misfortune. Many who dwell in the country are either ignorant of the blessings that are at hand, or else they have duties that cannot be neglected. This too is a misfortune. But most country homes are not situated in the midst of growing nature. Grass is not of itself sufficient. It is something, but must be cut three times a week and the fallen blades must be allowed to remain on the ground where they give their life to the

air and soil without choking the verdure that carpets the lawn. But even this is only part. Plants of various sizes are needed. Shrubs and vines and trees must be given luxuriant life. There should be scores or even hundreds of these teeming with the vital impulses of spring and early summer, in the midst of which you should spend every pleasant minute of the day from the earliest morn until the sun sinks to rest at night.

We know that this is not possible in most cases.

The right thing to do is impossible in the practical lives of men and women. Yet when the natural law is understood and appreciated it is given some attention when circumstances permit, until at last it actually changes the customs of the people.

This principle is not theory, for it has been given full test for more than thirty years; not in a few isolated cases, but in thousands of families that were so situated that they could make use of it.

Nervousness, and its sad consequence, neurasthenia, have been completely cured by adopting the open life in the three months of April, May and June; and what has been accomplished in this brief term of the year has remained a permanent cure except where wanton abuse of the health has followed.

The organic life of the body and the blood as well as every function will find prompt improvement under the influence of glame that is very abundant in the growing months where there is a large amount of verdure and foliage taking on new existence. This fact has never been doubted when full test is given to the principle. There are many well-known proofs of the abundance of glame at such a time and place.

Doctors who have watched the development of diseases of the lungs, heart and nerves, and who have studied the methods employed in effecting cures, find that hospitals, sanatoriums and homes that are located close to a forest

of young and rapidly growing trees, will bring relief and strength much more readily than those located away from such growth. It has been supposed that evergreen forests are still better adapted to the same end; but old and worn out forests have very little value. A young deciduous forest is by far the best, although evergreens are also advantageous when they are not old and decaying.

In a recent meeting of experts in these diseases, the question was asked, What is the ideal location for a sanatorium? Every doctor demanded as the first requirement the presence of a large lot of young and vigorously growing trees, with lawns, vines and shrubbery close at hand in abundance. "Where nature is sending life into plants and trees, there the human body will find superabundant vitality," was the statement of a leading expert.

Rank weeds and decaying vegetation are not suited to the health of mankind; but these generally follow the growing months; and even then may be easily controlled by taking them to the compost heap to rot under cover of a layer of loam. But pure culture of land knows no weeds.

In the spring the blood is built anew when one is in the country or in the garden, orchard, field or forest where there is plenty of growing life in nature.

The poet who declared that the young man's fancy lightly turns to thoughts of love in the spring, was merely stating a physiological truth. The impulses of heart and desires are much stronger in the spring, if open air and vigorous growth in the vegetable kingdom combine their influences in the existence of the individual.

Every person who has raised poultry knows the value of the spring in securing chickens. Eggs are much more numerous then. Natural hatching is safer and more profitable. The poultry that is secured in the early spring months will be more vigorous than at any other time of the year. Summer is warmer, and the chicks do not catch cold then; but they will be more delicate than those that

are born in April and May. There is an excess of vitality in the air. Another fact is interesting. When the poultry yards have no grass, no shrubs and no trees near by, the young fowl will not do as well. This has been many times put to test. We recall three cases where poultry had the most careful attention, but did not acquire health. The runs were barren. The same poultry colonies were moved to runs that had grass, shrubs and trees, and at once the results changed for the better. These three cases occurred in three sections of the country and in different years; showing a uniformity of the principle.

The same law holds good in all the species.

A clear proof of the presence of glame in the growing months of spring was shown recently in the case of the young woman who was dying of nervous prostration. She had traveled in search of a cure, and had spent the previous summer in the best known of the curative resorts of Europe; but steadily grew weaker. It had been her habit to live in the house in the winter and spring, and go to the country in the summer. She had the means to pay for anything that could be of help to her; and under our suggestion she sent out an agent to find her a place in the midst of growing gardens, and there she made her home by day and night. She over-clothed herself to keep off all chilling winds. She went to a private estate, and remained there during the months of April, May and June, when she went away completely cured. That she ascribed her recovery solely to the glame in the growing months, may be seen from the fact that she has formed what she calls a partnership with nature, and has a home of her own in the country where gardens are profusely stocked with foliage. She says now that she is profoundly happy, and never knew before that earth could be made into a paradise.

Many tests have been made with the finger-nails, comparing their growth in each month of the year. They actually grow fifty per cent faster in the period stated than in

the winter. But they are even more vigorous if the time is spent in the midst of growing nature.

Similar experiments have been made in the growth of the hair. Let a person be kept in the city in the spring months, especially in the house, and the hair will not make half the growth that it will out of doors in the country amidst the luxuriant foliage of nature.

Can this law of glame be given practical application on the lives of men and women?

The answer is this: If you cannot adopt the principle at this time, you may be able to do so sooner or later. Many families have given up their city homes for those in the country. Men whose millions enable them to live in palaces in cities, are seeking the open life of the country, and find it more advantageous in every way. They are building splendid homes in the very lap of nature. Thousands of wealthy families live in the country the whole year round.

But people of limited means will find both the way and the desire to enter into this glorious partnership with nature. Changes will come about slowly, but surely.

FORTY-SIXTH LESSON

“JUNE CELEBRATION”

WHEN THE SUN reaches its climax of power on the twenty-first day of June, it brings us the longest day and the shortest night. This event is known as the summer solstice. The month which contains this honor is the best of all the year. The queen of flowers, the rose, is then in all its glory. Life both in the animal and the vegetable world is at its zenith. Nature is most beautiful.

But Life Electricity in plant and in man as well is also at its height. Glame is superabundant. Climaxes are numerous. The longest day, the shortest night, the goal of glame, the greatest vigor of energy, all combine to make June the supreme month of all the year.

Pent-up vitality, which all winter has been in abeyance, is not let fully loose, and what has been lost during the dead months is being made good in order that the average of the year may be maintained.

This law has been seen at work in the “morning of the day” when the suspended vitality of the night is being made up by the extra vigor of the first hours after sunrise.

The principle is one of the marvels of nature. It should be well understood by all who study these lessons.

There is a certain amount of vital energy for the whole year. If there were no winter and no summer, this energy would be maintained at its yearly average, and there would be no excess in the spring to make extra growth. But as it is suspended for many months, it makes up the loss by an excess of vitality in the first months of the growing period which we call the “morning of the year.”

This principle accounts for the excessive vitality in the “morning of the day” also.

Let us see if a comparison will make it clearer.

Water flows at the rate of a thousand gallons a day along a small brook. As there is no interruption, it maintains a fixed hourly average. This means that the same quantity of water goes through the brook every hour and every part of the day. But a boy comes along and stops its flow to a great extent, thereby storing up behind a temporary dam nearly half of the day's supply. Then all at once he lets it go by removing the dam, and the stream flows along in a torrent until the excess has gone on, when it settles down to its average.

Nature does the same thing with its vitality. There is an ebb and a flow as in the tides.

It suspends or holds it back during the night, and lets it go in greater quantity during the first hours of the morning. Then the same thing occurs in winter and spring; the checking of the supply, and the excess when it starts free again.

These propositions are fully sustained by the well known facts.

The question arises, whether growth would or could take place if there were no excess of Life Electricity every spring, and each morning. The growth that occurs during the day and in the first half of the night is so slight that some investigators are of the opinion that it could not possibly suffice to maintain the needs of humanity.

From the middle of the forenoon until after the sun reaches its zenith, the average vitality of the twenty-four hours is maintained; but the amount of growth is much less than the average requirements. This would indicate that an even average all through the day and night would not furnish the impulse of great growth that is demanded by the forms of existence on this planet.

It is therefore reasonable to suppose that the suspension of vitality that occurs from about noon until near morning, is a wise provision of nature to impel the vigor of

growth that attends the greater energy of the "morning of the day."

Observation and tests prove that the following relative flow of Life Electricity and vitality occurs during the twenty-four hours.

First period, or the "morning of the day," begins when the eastern sky begins to pale or light up, and extends to the time when the sun is one-third up from the horizon towards its zenith.

Second period begins when the sun is one-third up and ends at high noon.

Third period runs from noon until sunset.

Fourth period runs from sunset until the next morning, ending when the east begins to light up.

During the first period the flow of Life Electricity is excessive.

During the second period the flow of Life Electricity is normal or the average.

During the third period it is weak and depressed.

During the fourth period it is nearly suspended.

The same laws and principles prevail during the year, June being the month of climax.

All life, whether of the animal or vegetable kingdoms, is affected by these changes in the flow of Life Electricity.

As there is no normal existence except out of doors, so it is necessary to be out of doors in order to come in contact with the excessive flow of Life Electricity, both in the "morning of the day" and "morning of the year." For this reason the "June Celebration" has been established as a means of furnishing practical and actual proof of the enormous benefits that are to be derived from association with nature in this the best month of all the year and during the best hours of the day.

The "June Celebration" includes thirty days of early rising; and only thirty in the whole year. It therefore differs from the old demand to get up before the sun every

morning, month in and month out. That is a hardship, and is precluded by the customs of society.

But thirty days in the year can be observed by every person who seeks a better vitality. What it has accomplished is worthy of attention at this time. Let us tell you. The "June Celebration" consists of a partnership with nature during the "morning of the day" in the climax month of the "morning of the year," which is June, and during which combination of periods nature is over-charged with an excessive degree of vitality known as Life Electricity. This partnership requires that you be dressed and out of doors at that time in the morning when the east begins to pale or light up. It also requires that you spend the time in the midst of growing nature, and that you be gently active. The stomach should have nothing in it except two glasses of pure cold water, drank slowly while dressing. This washes out the stomach and the alimentary canal, thereby purifying it for the breakfast that is to follow. Persons of all classes and conditions of health have observed these requirements and have in all instances been wonderfully benefited. Here is a summary of the gains that have been made:—

1. A keen, sharp, normal appetite has been established.
2. The alimentary canal has been cleansed of ferment, poisons and membranous irritation, all of which interfere with nutrition.
3. The worst cases of indigestion have been completely cured.
4. Nervousness, and especially neurasthenia has been wholly overcome, and a new power of the nervous system has been attained.
5. Constipation and all clogged conditions have been overcome.
6. The lungs and respiratory organs have been given great vigor and vitality.

7. The heart has been made much stronger and the blood freed from the debris which impedes its perfect circulation.

8. A feeling of new life has been acquired which enters into all the duties of the day, and remains for weeks and months.

9. Above all, the disposition, the moods, the mind and the ethical character undergo radical changes for the better; proving that men and women who spend these hours indoors and asleep in bed, are not normal in their habits.

Surely nature that puts plant life to sleep at night and calls it into its wonderful awakening at the first break of day, intends that humanity should share in these blessings.

During the month, if you take part in the "June Celebration," you should adopt a careful diet based on the rules of this system of lessons, and your habits should conform as nearly as possible with those prescribed in this book.

For the first few June mornings you will be fatigued; but this is due to the sudden adoption of a régime to which you are not accustomed. After a few days the weariness will pass away under the vigor of the new found Life Electricity, and a new existence will seem to open to you. If you have rain garments, you should be up and out every day even if the weather is inclement. Glame comes down from the clouds, for the vapor of the sky is shining under the morning sun despite the fact that the dark side may be turned toward the earth. June rains are most vitalizing.

You should remain out of doors until the "morning of the day" comes to an end, which will be when the sun is one-third up the eastern sky. A seven o'clock breakfast, or one at eight, will be highly prized as the state of your appetite will convince you. Then every particle of food will make pure blood and a pure body.

God is a multiple being, and is the Creator of the earth, the sun and the life that is poured into this planet. He comes with abundant presence at the time when nature is most active in its operations, for these He has established

in order that progress may be made in every form of life. A deeper study, technically known as psychic telepathy,* announces the revelation that "God walks in the morning of the day during the morning of the year, and the man or woman who would feel His presence must enter the garden where the marvels of life are bursting into miracles of growth and beauty."

A June morning is a wonderful morning.

It is too late for the chilling winds of spring, and too early for the hot blasts of summer. The air is full of life and free from the depression that attends the excessive heat of the months that follow. The sky is a picture of change. Winter has been rolled back to the icy north, and summer waits at the southern portals.

There is a freshness in the breezes that sweep the earth, a satisfying purity of atmosphere, a sweetness in foliage and flower.

At the first signal in the sky when the east begins to pale, all nature seems to rouse itself with a sudden impulse. The dark banks lower and fall beneath the horizon; a delicate pink flush creeps up over the air and mounts to the fading stars, exchanging color and hue with those sleepy orbs, now too weary to twinkle. Feathers of fine clouds, pillows of vapor, islands of mist floating in a gray sea are silvered by the flooding light that spreads rapidly from a broad expanse far under the earth to the sky above.

A delicate lace of woven tints is now drawn over the face of the east, through which is seen a garden of roses dripping with gold and pearls, amid bowers of crimson foliage that rise from purple banks. A molten river runs along the horizon's edge, changing to gleaming fires that light up the sky in a general conflagration, whereupon the sun rises from its rosy bed and proclaims the new born day.

* Reference is made to Psychic Telepathy in the final pages of book of "UNSEEN POWERS" issued by Ralston Publishing Co., Washington, D. C.

Such a picture is seen only in the month of June. Each morning brings a more entrancing panorama, as if to challenge the power of multitudinous change in form and color, the illimitable variety of nature's contribution to the world of beauty.

From the glories of the eastern sky we turn to those of field and garden; and all about us we see the works of a higher power that Lowell felt when he conceived his poem from which we may aptly quote:

“ Oh! what is so rare as a day in June?

Then, if ever, come perfect days;

Then heaven tries the earth if it be in tune.

And over it softly her warm ear lays.

Whether we look or whether we listen,

We hear life murmur or see it glisten;

Every clod feels a stir of might,

An instinct within it that reaches and towers,

And, grasping blindly above it for light,

Climbs to a soul in grass and flowers.”

FORTY-SEVENTH LESSON

‘‘GLAME IN THE SOIL’’

AT NO TIME in the history of human life has vitality been at so low an ebb as at the present day. There are men who attribute this condition to the weakness of the earth's soil. Investigation shows that man and earth are suffering together by coincidence. It is true that the vitality of the soil has decreased and is constantly decreasing.

What is known as virgin soil has almost disappeared from the face of the globe. When the first settlers made farms in America, they had no occasion to fertilize the land, although the Indians had cultivated some of it for countless centuries. Field and forest, slope and valley were full of power capable of sustaining heavy crops for generations.

In the broad prairies of the West the thick crust of rich loam seemed almost inexhaustible. In some places crop after crop was put in for many years and nothing paid back to the soil. The corn sprang out of the ground as if by magic, and the month of June usually witnessed stalks as tall as a man, so quick and luxuriant was the growth. Little by little the accumulated richness of the loam was lessened, the stalks became shorter, and fertilizers were in demand. Then the cost of farming advanced and the profits grew small. Since it is a well established fact that the use of commercial fertilizers weakens the vitality of the soil and compels a steady increase of this artificial supply, the difference between nature and science is understood by both the farmer and the investigator.

If we seek the remedy we must find it in one way only; and that is by increasing the supply of vegetation on the globe.

Leaf mold has no parallel in value, and the fallen grasses of the prairies exceed all fertilizers as a source of nutrition

or vitality in the soil. The idea of turning under clover crops or pea crops is not new, but it is being given more attention now than at any time in the past.

The body of the animal is fed by food that comes from the dirt at the surface of the earth. But this dirt of itself cannot sustain life. Yet when the foliage of growing plants has been turned green by the direct action of the sun's rays, the chlorophyl that is thus created instantly changes the dirt into food value. It is this value that is needed by humanity and all the forms of life below that species, as well as by the land itself. It is this value that nature spent countless ages in establishing in the soil and that man has extracted in large degree in the past few centuries. To offer nature nothing but gases and fertilizers is not repayment.

Fields that can be spared for a year should be given heavy crops of clovers or peas, and these should be plowed under just at the time they are beginning to blossom. One man had an exhausted farm that was regarded as useless. He gave it ten years of crimson clover, each year plowing the crop under. For many years thereafter it had all the vitality of virgin soil.

If a tree were planted in the barren or half-barren places at the rate of one tree a year for every man, woman and child in America, in ten years there would be about one billion new trees. Their leaves would fall by their sides, or be scattered over adjacent ground and there help to make virgin soil. The burning of leaves, brush and weeds is robbing nature of one of her most important gifts.

It is conceded that the vegetation of the earth has fallen away ninety per cent since the most recent geological period. Only one part in ten remains. The inroads made on the virgin soil in the last fifty years may be easily seen in all the great fields of the once fertile West. Vegetation includes all that grows that is not of the animal kingdom. Its duty is largely to develop nitrogen, the fabric in chemis-

try out of which the human body is woven and constructed. Now three facts coincide:

1. The loss of ninety per cent. of the vegetable production of the soil is well established.

2. The unusual and remarkable loss of vitality in the human body has already been fully proved.

3. The chief product of vegetation, which is nitrogen, has been reduced to such an extent as to attract the attention of biologists. So conservative an author as Dr. Emil Koenig says, "The chemical and physical alterations of nature are distinct and decided." By well attested facts he goes on to assert that there is no hope for a change in a better direction, as life is everywhere tending toward decadence; and he expresses the opinion that the earth will soon pass by rapid changes that may not last more than a few years, toward the condition of the orb that floats near our own earth,—a dead world.

We do not believe that this end is the doom of the globe. Whether it is possible, need not be discussed. Even assuming that such a fate may await the earth, and, as has been stated by another biologist, "it may transpire in the twinkling of an eye," we nevertheless believe that there are men and women thoughtful enough to give heed to the demands of nature, and aid in reversing the conditions that now prevail.

The trouble lies in the millions of acres of once rich fields, now barren; and in the other millions of acres of ancient forests, now useless stumps. Through the leaves of new millions and even billions of trees, and through the foliage and structure of green crops, the nitrogen can be restored to the earth in great abundance. Chemical nitrogen does not take its place. Nature must be organized in life.

Every leaf that is burned, every stalk and stem and root of vegetation that is destroyed by fire, is an act of robbery of nature. Imagine all the leaves that fall from a

rich forest to the ground each year, being hauled away and burned, and compare the empty gases that are set free with the abundance of leaf mold that the same foliage would have made had it been allowed to return as soil to mother earth, and you see one of the causes that are reducing the vitality of the earth, the nitrogen in nature and the energy of life in man.

We speak of nitrogen as the chief result of vegetation. But there is something more in such growth. When the sunlight falls on the young leaf and day by day forms a union with its green coloring matter, chlorophyl, a new force in nature is being created which is as mysterious and marvelous as the most astounding miracle.

This new creation is food for the human body. It is a power that no chemist can bring into being by any art or skill within his world of experiment. In this new creation is an abundance of vitality that is breathed through the air, that permeates the water, that dwells in the soil and feeds energy to all that come in contact with its zone of existence. Just as the healthful child gives out health, or the vigorous animal imparts the same quality, or the new growth in spring exhilarates all life that lives in it, so the superabundance of vegetation is fraught with blessings to all humanity.

As against this richness of life, compare the food that is extracted from a scanty soil by the artificial processes of fertilizers, and the reluctant obedience of nature. Compare the vegetables raised on the sands of Florida with the product of the virgin soil elsewhere. One is tough and almost tasteless; the other is succulent and inviting to the appetite. One weakens the stomach and fails to satisfy the demands of the body; the other is useful in the highest degree as food.

Thinking people may not do much toward changing the conditions that now prevail, but they will do something. Little by little there will come over the mind of the

thoughtful person the belief that something must be done; and results will follow. It is not expected that there will be a mighty uprising of new habits. But the simple methods stated in this chapter already are being employed to some extent, and are believed in by all persons who have given the matter any study at all.

The product of plant life is the richest fertilizer known, but it takes time to get it. A year is lost in raising crops to plow under, and decades are required to re-establish the forests; but herein are the means of restoring the vitality that the world needs and must have if a change for the better is to be secured.

Fire is the greatest enemy of the soil when it burns either tree or weeds, except under the law of necessity. Whatever grows in the soil or comes from it, should be put back as a substance and not as a gas. Every year the great cities burn, as a total, millions of tons of garbage that, if left to decay, would sustain an enormous area of the earth's surface and produce vegetation of inestimable value. Here is a loss that cannot be recovered.

People seem to forget that this globe was for a great length of time left wholly to the myriad forms of animal and vegetable life with which it teemed, in order that the soil might be produced from which man would spring and be supported. All that gives him existence now is the result of the decay of such accumulations from the long past. Had they not preceded him, he never would have been born.

Why should this lesson be forgotten?

FORTY-EIGHTH LESSON

‘‘GLAMELESS CITIES’’

PEOPLE who live in the cities will move into the country in great numbers. A new exodus is coming. There is at work in the operations of nature a power that is felling human life as the axe of the settler once felled the trees of the forest. The death rate averages the same throughout the years of a generation, for the reason that as many people as are born will die. The death rate sooner or later is bound to be one hundred per cent. But lives are being cut off long before they have run their span. Membranous diseases of grip, pneumonia, typhoid and appendicitis are increasing rapidly every year.

The reason for this is because human vitality is getting less and less every year. Every doctor knows this fact.

During the past decade or two there has been an exodus from the farms and from the towns and villages; all headed for the big cities. Immigrants have added to the numbers until the great centers are congested with humanity. The farms are being deserted at the rate of hundreds every year. There are now sixty thousand empty farms, most of which are capable of affording an independent income to men who will cultivate them. But the hope of higher wages in the cities has led the young and the middle-aged country people out of the only places on this earth where they may be independent.

What is the result?

The farmers who stay at home cannot get help, and they are unable to carry on their work alone. Even the rich lands of the West are crying for assistance, while the millions of men in the cities are marching through the streets demanding work under threats of violence.

Where is the fault?

There are five million men out of work in the cities at this writing. At the same time there are five million men needed the year round on the good farms that will yield paying crops if cultivated. The five million men in the great cities that are out of work will not go to the farms. But they demand charity. They seek food and shelter and clothing. They blame the political parties for their mishaps. They beg and demand and threaten. They are filled with hatred for the prosperous classes who saved in times of plenty or who have given their toil and their brain power to the task of achieving success.

There are to-day in this land more than one million farmers who are worth more than five thousand dollars, all of which they have made by careful management of their farms. Other millions of men could make as much money on farms if they chose to do so. If they remain in the cities they will get work during good times and will be out of work in dull times; between which periods they will spend all they receive, and will be as poor fifty years hence if they live as they are to-day.

In order to appease the bearers of the empty dinner pail, all sorts of remedies are suggested; the most pronounced of which is the spending of public moneys for the purpose of supplying work for brief periods of time to these idle millions in the cities. Charity, which is commendable when it combines relief and the prevention of poverty, is invoked to support these idle millions for months in every year.

In a city parade not long ago in which thousands of men and women marched through the streets, a banner carried the words: "WE ARE WILLING TO WORK, BUT CANNOT GET WORK TO DO." And a second banner bore the words: "THESE STRONG MEN ARE SEEKING WORK. WHO IS TO BLAME?"

At the same time nearly all the papers of the land were printing the following statement, which investigation proved to be strictly true: "In one State alone there are

27,000,000 acres of tillable land, and only 6,000,000 acres of it are under cultivation. Farms can be had for the asking. Many other States have immense tracts of land that require only men and women to convert them into fruitful harvests. If there could be some mighty force that would scatter the excessive population of the cities to the farms that are in need of them, this country would receive a forward impetus unmatched in the world's history."

Who is to blame for the idleness, poverty and suffering in the great cities?

But wage-earners demand more cash income than they can get in the country. They in fact get nothing in the cities, unless they have steady work the year round. The man who is idle a large part of the year, has nothing at the end. Discontent follows, and discontented people are everywhere a menace to themselves and to the public.

The country air and the more wholesome habits that are possible in farm life, may or may not help to throw off discontent; but it is absolutely certain that people have no chance whatever of finding content in the city, while they have abundant opportunity to secure it in the country if they are so disposed.

Less ethical but more practical perhaps in their value are other causes that make city existence detrimental to an ideal life on earth.

Outdoor air has no glame in the cities; but in the country it is almost always teeming with it, although more so in the growing months of the year.

Indoor air in the country may have what is called secondary glame; there is no glame of any kind whatever in the city, except on rare occasions in the spring and occasionally in the sharp, clear days of winter.

In the country the freedom of the outdoor air serves to purify the stale atmosphere in doors; but in the city the use of gas and the impurity of outdoor air make it impossible to get pure indoor air.

The soil of the cities is saturated with foul and dead material long since stagnant. If any of it may be left uncovered by walks or paving, there is none of the sweetening of the soil by wholesome and abundant growth.

The streets where not paved are constantly emitting invisible vapors or gases; and where paved they retain the odor and offenses of animal excretions which rise on every sunny day to enter the nostrils of those who seek the outdoor air for health. This is the kind of atmosphere that comes in at the open window by day or night. No matter how often or how carefully the streets may be swept, these poisonous gases are there and will rise.

Dust from the streets of the city, no matter what may be the condition of the streets to the eye, will find its way to the clothing, to the hands and face, to the rooms within the homes, to the curtains, drapery and carpets; and if you will find any particle of street dust, no matter how small, that does not contain germs of disease, you will be the marked man of the age.

This city dust is made by the grinding of urine and manures in the offal of dead life that sooner or later gets to the street, and is enhanced by the droppings of birds, mice, rats, cats, dogs and insects, becoming the abode of bacteria of almost every kind of prevailing disease. When this mixture is ground into an almost invisible powder, it rises on every current of air and will get to the house in spite of all efforts to keep it out. It lodges on the food, in the milk, in the drinking water, on the dishes, on the clothing, on the bed, on the carpets, and everywhere. If you shake the lace draperies, you will set free countless germs of disease to be inhaled all day and all night long. If you sweep the carpets, you will set free many more, which will float in the air and travel all over the house to find lodgment wherever they may alight.

No wonder the doctors say that diseases are nearly all originated in the house.

If you live in the country, you will have almost none of the foul dust that is made in the cities. In the country if you have the large open fire toward which all currents of air tend, the germs will be destroyed in case they enter the house. Thus you have two good influences at work.

Dust from the city streets that does not show to the eye, so finely is it ground by the travel over it, carries so many germs of disease that they are uncountable. One tiny fleck may convey thousands of such germs.

The absence of glame from the air, combines with the abundance of harmful agencies surrounding humanity in the cities to destroy life and health.

The time is not far distant when the exodus will begin from the cities and will trail all through the land to the farms.

The hand of the clock is pointing to twelve; it will soon strike. When it does, Father Death with his sickle in one hand and his axe in the other will make wide swaths in the forest of humanity now dwelling in the cities. Those who die will not learn the lesson that God is about to teach; nor will those who survive rouse themselves to believe that it is a lesson until the endless processions of hearses with few carriages will show them the will of the Almighty Power.

Even then the survivors will learn slowly, for it is the most fixed trait of the human mind to remain indifferent to the lessons taught by diseases and epidemics. The grand army of the unemployed in the cities will be given all the work they can do in helping to bury the dead.

This is no picture of the fancy. It is the truth, as events now moving rapidly to a climax will soon verify. Doctors know what fearful inroads of life have been made in the past year alone by the onward march of one disease, the grip. Yet this is a membranous malady caused solely by dust and caught indoors in the city, or else in very dirty rooms in the country. No matter how cleanly the house

may be swept and cared for in the city, the fine powdered dust will gain access to every room in the building and will lodge on food and pass into the throat and lungs by inhalations.

When the awful truth dawns on the human mind that God is punishing the dwellers of the cities for their neglect of His own domains in the country, then the exodus will begin. It will bear on its banner the legend as old as the cities themselves:

*God made the country,
Man made the town,
The devil made the city.*

FORTY-NINTH LESSON

‘‘QUALITIES’’

PEOPLE ARE NOT ALIKE. It is said that no two are exactly similar. They differ in face, form and quality. In the lowest classes there are distinguishing values, one from another. In the next grade of humanity, all are not alike. In the poor ranks, some are abjectly depressed and broken, some almost derelicts and others almost leaders; and this variation continues all the way up to the so-called top of society. Even in the elite, the elect, the choicest of all humanity's offerings on the altar of rank, some men are of better quality than others, and some women richer in personal traits than their associates.

Coming down off the social roof we enter the temple of better humanity and find there the great open field of endeavor in which all fortunes are made, all success achieved and all happiness secured. Even there the differences between individuals are always marked and clear. But there are traits that are found among the most appreciated and at the same time the most victorious of humanity that are uniform in their value, fitting each wearer differently but with similar benefits. These traits we call qualities because they are tests of inherent merit, and are open to rich and poor alike. In this study we include

SEVEN QUALITIES.

1. Calmness.
2. Repression.
3. Brightness.
4. Attractiveness.
5. Cleanliness.
6. Activities.
7. Spirit of Play.

A description of each of these seven qualities will be given in the lessons that follow, and suggestion how to adopt and make use of them will be added.

Some of them directly tend to build Life Electricity, while others tend to retain it, and still others to employ it to advantage in the many ways of intercourse with men and women. You see yourself, and others see you. If you find traits in your make-up that you cannot approve of, the fact that no one else may behold them should not be taken as a reason for degenerating towards the stratum of a lower animal character. But as the human family was made for social purposes, it follows that you must be mirrored by the opinions of others. Great personages rarely defy such opinions, but win applause by the attainment of the commanding qualities of life.

FIFTIETH LESSON

“CALMNESS”

AMONG the strongest men and women of the world to-day, there are none that surpass in power or influence the person who is calm in mind, nerves and muscles. The best machinery is that which has no vibration or unsteadiness of motion; it runs with a gentleness that is not lessened by its increase of energy. The grandest locomotive is that which starts easily and is all calmness even in its mad plunging over the rails. The stately boat, an ocean greyhound or water palace, that moves out of its dock with smoothness and swan-like grace, seems a floating object on the main, rather than a gigantic system of many-thousand horse power. Were these machines jerky, loose-jointed, awkward, erratic in motion and unsteady, they would not be types of vitality of the mechanical world.

Some persons arise in the morning and from the minute of getting up until they fall into their beds again at night, they are in a hurry, rushed in mind and nerves, jerky and fidgety of body, miscalculating in all their undertakings, and always in their own way. One of the busiest farmers we have ever witnessed was full of energy and action; dodging about here and there; shouting to his men, screaming to his cattle, hollering to his horses, telling others what to do and what not to do; and really accomplishing very little genuine work. His farm was behind all others and it cost him more to maintain it.

On the other hand we have seen a quiet, steady, calm-minded man conduct his farm with less labor, less rush, less noise, and yet with abundant results.

Some women are in a stew all day long, are not well because they are in a stew, and declare in confidence to their friends that they are in a stew because they are not well. Many women make themselves and everybody about them very nervous by their lack of ease and steadiness. An excited mind is made so by itself, and when excited it cannot think with true intelligence nor can it impart information to others in the best manner. They are constantly misunderstood.

When there is a lack of calmness in the mind or nerves, the muscles are unable to do their work properly. Skill is wanting. The nerves are losing their vitality. The brain is not thinking deeply and with good judgment. Failure, loss, disappointment, restlessness and weakness are the train of results in this trend of error. People lose confidence in one who is thus faulty; and, on the other hand, there is no quality that commands so much respect as calmness.

It can be cultivated.

It grows rapidly by using. The agitated mind that is full of rush and excitement, can be called down into the steadier realm of ease and control. The first step is to resolve that you will recognize the fault by studying your

own condition. Look in the mirror. Does your face show calmness of mind? Call in thoughts of peace and quietude. They are easily summoned if you are in earnest and pursue the matter all the time.

Avoid superlatives. Do not think or speak in strong adjectives, or in the highest degree of comparison. Never talk in ejaculations or unfinished sentences, or parts of ideas. Before you open your mouth to say anything, know what you are to say and utter it deliberately.

The best battles for self-mastery have been fought by inviting the causes of excitement; not running away from them. "Here comes Smith. I do not want to meet him, for he always makes me angry," is the choice of a weak man. One who is strong would be glad to have Smith come around so that the mind would have its test of strength by remaining calm all the while Smith was trying to cause it to jump into some mood of excitement or agitation.

In many cases it is wise not to seek trouble. But in training the mind to learn how to remain calm under difficulties, it must be brought face to face with conditions that annoy and stir it up. "There is no merit in being cheerful when things go right," and there is no strength in being calm when all life about is peaceful. Strength must be acquired in the midst of agitation and annoyance. Seek these evil influences and study to calm your mind while they are doing their worst against you.

Restlessness, discontent and vague longings disturb the mind when there are no outer influences to harass you. Make yourself calm against your own progeny.

Also study and observe the nerves. You will find them on the jump for no cause whatever. They are simply going it wild, or running away with the very energy that you need in the development of Life Electricity. They will come down to a state of calmness very quickly if you but speak to them. Why is it that one man will keep a

team of horses nervous and unsteady, and really weak; while another will control his team with a word, a tone, and even with the merest movement? It is a beautiful sight to see a pair of fine-blooded animals driven by the steady hand of a man who is full of control over them by reason of his perfect calmness. They recognize him as their master.

The body itself is likewise a machine that may do much more work and with greater skill if managed under the same principle. It can be calmed very easily. All that is required is attention to the matter, and a determination to make it calm. It will obey. There are some things that cannot be readily brought under the mastery of the will, but calmness is not one of them. Try it, and see how quickly you can acquire this noble quality.

FIFTY-FIRST LESSON

“REPRESSION”

THIS QUALITY is best defined as that which avoids the limit of power.

It is one of the important laws that are found in the higher studies of magnetism, although there it is put to different uses. The question may be asked why we include in this course a law that properly belongs to magnetism; and in reply we will state that repression is of great value in the development of Life Electricity, and in its simple forms in these lessons it does not in any way repeat the uses made of it as an aid to the cultivation of magnetism. The law is almost as broad as existence itself and appears in every conceivable form, yet is hardly known to the general public.

A few examples of repression will be given here, not for the purpose of being employed in the ways set forth in

the illustrations, but merely to make the student familiar with its meaning. It can be best defined by examples rather than in words.

1. The increase of the range of the singing voice has been the study of teachers for generations. One of the most successful of European masters had a secret by which he attained the greatest possible success with his pupils; and, after his death, it was found to be this same law of repression. "Avoid the limit," was his motto. In order to add new top notes, his plan was to instruct his pupils to sing only the high notes that were perfectly established in their voices, and not attempt those beyond. By following this plan and practicing constantly on the high notes that were easily executed, it was found after a time that new notes had been developed, and these became the perfect high tones for further practice. Had they gone at once to the top or limit, the vocal cords would have been strained and great difficulty experienced in extending the range. The same law applies to the lower end of the vocal register. It has worked wonders when properly applied.

2. Weak voices may be made very strong by the same principle. If the limit of force is used, the cords are hurt and the beauty of voice is ruined. But let the tones be employed with force and the limit be avoided, and the result will be that nature will add strength to the voice little by little. Any skilful teacher will use as the motto: "Approach the limit of force but do not reach it."

3. Interest in any affair commands more respect, as it has more influence over the minds of other people, when it is strong but not to the full limit. If you praise a person or object or work, and make your praise weak, you hurt it; if you make it strong, you help it; if you make it as strong as possible, there is at once a reaction that spoils the whole effort.

4. Intensity of thought or feeling drops to weakness just as soon as it becomes excessive.

5. Magnetism is a vast power. One of the best types of personal magnetism in modern times within the memory of those now living, was that of Tomaso Salvini, the great Italian actor. He brought to this country the law of repression. Everybody who witnessed his work was made to realize that he had in reserve a margin of magnetism that he did not permit to pass into his voice and action. Sara Bernhardt learned this secret and used it for many years. In a character that she played often and that was also enacted by Miss Mather, the former used repression, never reaching the limit of her magnetism, while Miss Mather went always in her passions to the very last vestige of limit, and wore herself out without producing magnetic effects. Bernhardt found that repression increased her magnetism, and so she grew greater year by year.

6. A man who is angry is not really angry if he leaves a margin of energy this side of the full limit of his anger. When he goes to the extreme, every fibre of his mind and nervous system seems to be torn up by the roots, with the result that he is left weak and broken in power. But if he can think in the flash of a second of the advantage that will accrue to him by avoiding the limit, he can still appear angry, and yet laugh in his sleeve at the terror he inspires in others. In fact his power will increase by this method, and it is a fine study for the actor who wishes to depict the real mood, no matter what it is, and yet not be its slave. Grand actors always are real, but they have an appreciable margin between their realism and its full natural limit, and so they become great. The law at work is a great one and is worthy of the most assiduous study by every person who seeks the heights in this world of personal achievement. It is very easily tested by any one, as it requires nothing more than attention to the passing moods of the day. Catch yourself when you are going off to some extreme of feeling and draw a tight rein.

This is the noblest of all rules of human conduct.

In the study of Life Electricity you can apply this law frequently in mind, nerves and muscles. The mind has a tendency to fly to some excess of belief, thought, expression, qualification, or suspicion; and you should rein it in before you reach the full limit of such action.

The nerves and the feelings run away with you at times. They are helpful to your vitality by their very life; but the extremes must be avoided.

The muscles are often taxed to do as much as they can. This exhausts the storage batteries of the body and often breaks down the muscles themselves. Never allow such excess.

Carry your daily life under the rule of repression and you will soon realize the growth of a new power of which you will be exceedingly proud.

FIFTY-SECOND LESSON

“BRIGHTNESS”

SUNLIGHT is regarded as beneficial to the mind, nerves, blood and general body. It holds so great an influence over the brain that the latter is unable to do its best work where the sunlight has been kept from it for some time. Dark rooms depress the nerves and make the blood poor. All these agencies are needed in the acquisition of Life Electricity; for bad health, or weak nerves, or a dull mind are enemies to this power.

But what is true in the use of actual sunlight is also true in the habits of mind and heart. Some persons are cheerful in prison, although this is difficult in most cases. Some make up their minds to take all conditions and happenings as for the best, on the principle stated by the poet Pope, “Whatever is, is right.”

Every transaction of each day of life has two sides to it. No person is so dull that he cannot find a dark prospect to the happiest situation, and a bright one to a dark or gloomy circumstance if he tries. When habits of ill nature begin to make a person disliked, sometimes there comes the intelligence that reveals this fact, and a new start is made. "If I find myself in an unpleasant mood, I correct it as soon as possible, for such a mood will not draw friends," is the statement of a man who has succeeded in driving all the darkness out of his nature.

You need friends.

If the world is against you, the struggle of existence is made harder, and more vitality and energy are uselessly wasted in such efforts. Like the associate life in nature, so associate helpfulness and confidence add to a person's power. Brightness wins friends of the right kind. A gloomy and repellant person may have friends, but they are not of the desirable sort; they seek some advantages, and desert him when these can no longer be supplied.

Brightness is more or less infectious if it is habitual. If forced for a special occasion, it is too thinly clad to deceive the feelings, even if the mind regards it as genuine. There are many varieties of depressed and unattractive moods; but they all grow on a person by permission, and soon come to take full possession of him. It is easier to be ugly than gentle; cross than kind; sarcastic than sympathetic; ill natured than pleasant; despondent than hopeful; arrogant than social; mean than generous; and, as humanity more often floats down stream than rows up, nothing is more natural than the neglect to cultivate the better qualities of life.

A little thinking each day will remedy the evil.

Brightness improves the health of the mind, nerves, blood and body; and it is therefore related in some way to the sunlight that comes out of the sky on charming days to gladden the people and places on which it shines.

You catch back from others the kind of influence you throw out from yourself. It is the law of reflection. Thus you gain by the radiance of your own brightness, and you are better for it.

There is not an organic function in the whole body that is not injured by the dark moods that some people allow to grow on them until they know nothing of the sweeter side of life. It was not long ago that we found an aged woman bemoaning her loneliness. She was always in tears. This habit had come over her in a few months until it made her almost ill and threatened her life. By some good fortune she was made to see the folly of such a course, and she spent her time cultivating brightness until all the conditions were reversed. She is but one of many believers in this quality who have gained health and happiness as well as strength and power by its aid.

FIFTY-THIRD LESSON

‘‘ATTRACTIVENESS’’

EVERY TRAIT of character is either a friend or an enemy to its possessor. There are no neutral traits. Electricity is either positive or negative. You draw the influence and respect of others, or you repel them. If you go through life as a dead centre you are almost unknown while you live. Harmless people are seldom thought of. The member of a church who does no wrong and does no good is no good because he does no good, no matter how little wrong he commits; for if he were in his grave he could do no wrong.

Life Electricity is intended to aid a person, first to make himself a power in his own existence for himself, and a source of attraction to others; to draw people to him who will value him while he lives rather than place a mon-

ument over his virtues when he dies. Value builds on itself. Money makes money. To find yourself upheld and highly esteemed by your fellowmen gives you by the law of reflection a tremendous self-gain in your own prestige and intrinsic merit.

These are influences that add to your genuine ability.

You cannot be worthy of a following unless you are capable of leadership; for to be something above the driftwood of life even in a small community is better than being the driftwood itself; and you are always called to choose between the two.

A person is attractive who studies himself and takes an account of stock of his repellant attributes, and then makes up his mind good and strong to substitute exact opposites for them. This has been the rule with thousands who have succeeded in gaining a better foothold on the supporting and respecting estimation of the public. If you lack the support of public opinion where you are well known, or if there is an absence of general respect for you, something is weak in your own make-up. You repel.

There is a difference between the powers of attraction that come from some advantage in the world, and the inherent quality that draws others in adversity as well as in success. If you have rank, or office, or money, there will be people who will seek to gain your good will in order to selfishly benefit themselves. But if you have attractiveness of mind, of habits, and of personality, you will have staunch friends who will not exert a selfish influence over you.

They will look up to you.

Refinement is attractive, if it is not carried to an esthetic extreme, in which case it will react and repel. Neatness of dress and body are attractive. Some husbands and wives lose all respect for each other, and of course all love, by the faults of coarseness and nastiness. Good mental ambition is still more attractive; while the taste for cheap ideas and cheap literature is repellant. Idleness and silly fads

repel; but usefulness in what the mind and body achieve is sooner or later appreciated.

Flippant speech, artificial manners, lounging habits, slow and dull conversation, slang, gum-chewing, tobacco-chewing, slack dress and toilet, low tastes, these and many other traits are repellant.

But there is an attractive style and manner of conduct that add to the character of every man and woman; regardless of the moral or ethical standard. Such a style and manner may be cultivated by thinking of their value and the many ways in which they may be introduced into one's life.

People of good judgment, finding their ordinary means of holding the favorable estimate of others vanishing, take a new hold on existence by studying up the better traits and then adopt them with immense gain to themselves.

FIFTY-FOURTH LESSON

“CLEANLINESS”

LONG AGO, ere man studied himself as an object of improvement, he was made to understand that cleanliness had a moral value. Whether this is true or not, does not matter, as it has a greater mission than to impart ethical aid to his being. In this era it is well known that dirt and disease are boon companions. Once when the plague had swept countless thousands away, someone discovered the fact that man was a very dirty animal. His skin was a mass of filth and he vied with porkers in his habits and tastes.

A small proportion of men and women decided centuries ago that safety for the race lay in a decrease of the dirt in which they reveled. A bath for the whole body, while an innovation in cold climates, was recommended and

to some extent adopted. Some cleaned themselves once a month, others once a week, until at last the good old custom of taking the Saturday evening bath was firmly established. This habit is now born in the blood. So strong is it that a good woman who was invited to visit her son in a great city, was given a bedroom with a bath attached. She admired the tiling and the decorated tub, and exclaimed: "What a lovely place for taking a bath, and to think that this is only Tuesday and bath-night will not be here till Saturday."

In the physical sense cleanliness is a stimulus to the blood and to the nerves. When you are tired, get in the tub and note how refreshed you will be when the excretions have gone out at the skin and the poisons that caused weariness have disappeared. The water should at all times be blood warm or warmer; never colder. Cold water bathing takes the vitality out of the ganglionic cells, and leaves the body without Life Electricity. It makes any man or woman very nervous and it requires days and sometimes weeks to become normal again. Advocates of cold plunges and cold sponging are erratic and eccentric in their nerves. This question has been discussed for half a century and the facts have been accumulated on both sides of the matter, with a vast preponderance of evidence showing the injury to the nervous system from using water colder than the blood. Only recently a great baseball club was found to be losing too many games for its calibre, and it was found that the fault was due to the free use of cold water bathing. A dash of cold water is very good as a stimulant, but the error lies in cooling the surface of the body by this agency. The dash and quick wiping serves to bring the hot blood to the surface and thus aids the circulation without depleting the nervous energy.

Cleanliness stimulates the mind.

If you go into a dining-room and find the floor clean, the table cloth clean, the dishes clean, and the food clean, you

will have much more inclination to eat than if you find everything dirty. Hungry people sometimes find their appetites suddenly withdrawn when they see food of a prior meal or meals sticking to knives, forks, spoons and edges of plates. A nasty table cloth is also depressing. The hands of the servants should be clean. Long finger nails under which soil is packed are not stimulating agencies to appetite when thrust under the faces of those seated at the table.

Dirt everywhere is depressing.

There are scores of little and big ways in which cleanliness can be brought home to the mind and body, and it always pays. The wife who advocates and practices this divine doctrine wins the love of her husband in a practical way; and the husband who is neat and cleanly at all times is respected by his wife.

Thus cleanliness pays a large dividend many times over.

FIFTY-FIFTH LESSON

“ACTIVITIES”

LIFE IS ACTION. When absolute rest is reached nothing remains.

People who work are often heard to remark that they will take a vacation for the balance of their lives when they accumulate money enough to enable them to retire. The most unhappy men and women on earth in the lands of civilization are those who are not obliged to work for a living. To rest is to rust; and all the powers tend to decay at the same time.

Extremes are hurtful in this line of training.

Extreme hard work is not to be desired, for it breaks down cell-structures too fast for their vitality. But the lack of labor is still more injurious. There is a principle behind every rule of life, and we find one that applies here,

which says that life is born of light, and light is born of the sun, and the sun is light because it is active. There is no such thing as life except as a part of activity.

Strength is the result of activity.

If you wish your right arm to be strong and your left arm weak, you should exercise the former until it can take on day by day greater tasks without reaching the extreme of effort; all the while giving the left arm nothing to do. If you wish to make your legs stronger than they now are, stand on one for a minute at a time, then on the other, and finally carry in the arms or on the shoulders a heavy load while standing on only one leg at a time. By this means you will acquire so great strength of legs that weariness will not be known. But if you wish to have weak legs, and not be able to stand much at a time, or to be too tired to take long walks, give the legs a good rest every day by sitting in chairs or taking things easy.

Muscular strength in mild degree helps very much to build up nervous strength and from the latter we secure Life Electricity. Of course this is only one of the many means of aid. A general all-round régime, fashioned on the best conduct, is sure to do more for a person than any specific fad.

People are too prone to let life drift. One who does not care to exert himself says, "We go through the world but once, and what is the use of getting tired?" Another says, "This is our last trip through the world, and I want to have all the good times I can." But such reasoners forget that the person who is most tired is the one who is the most inactive; yet for such a rusted individual to attempt to exercise without gradually getting used to it, would mean pain and suffering in the depreciated muscles. To have the best of good times one must have an awakened conscience. The latter is most at peace with its owner when it can see at the close of each day a line of duties or activities well performed.

Useless lives are of no value to anybody.

Something that is real ought to be accomplished every day. The man who earns his bread and the support of his family, has done something; but it is a question whether the holding together of body and soul is all there is in living. It seems that there should be something else to do beyond keeping alive and comfortable. To aid others is about the same thing as to aid yourself, if nothing more is secured than a living. The natives of the tropics do as much as that and avoid work.

Anything that is useful indoors or out of doors should arouse the attention and give duties for the mind and muscles to perform; and there will, ere long, be an accumulation of a new kind of wealth in your life.

FIFTY-SIXTH LESSON

“SPIRIT OF PLAY”

NATURE TEACHES PLAY to all her young, and for a purpose.

There is no animal so savage that it will not play with all the cunning movements of a domestic kitten, and it would seem as if gentleness were born in the wildest of them. But their true natures assert themselves as they pass out of the frolicking period into that of mature growth.

Play produces flexibility of muscle and accuracy of action. If it were omitted in the young beast, he could not hunt his prey in after life. It is identified with the time of youth and is supposed to cease altogether when the body has attained its growth and filled out in its thickness. But men in middle life and in old age, and some women also, have been inclined to indulge in play of the same nature as in youth. Wherever they have done so, and have used the varieties of action that are not violent, but that employ every muscle

of the body, the result has been to bring back some of the spirit of younger days.

Play that requires a seated position, at a table or in any resting attitude, does not invite the feelings of youth; but, on the contrary, makes the mind old and the body stiff, as respiration is lowered very much and the lungs and heart are injured by the combination of a superficially active brain and a dead attitude of the body.

Interest in games of chance closes the normal thinking facilities, and leads to a morbid habit of mind, as well as to a sluggish nervous taint that becomes sooner or later the basis of suicidal tendencies. The only true play is that which depends on skill of the muscles and careful exercise of the judgment. There are many such games now in use that are gentle enough for old people and not too tame for the middle-aged; while youth has a dozen or more of approved sports that are highly beneficial. The limit of power should be avoided, and for this reason it is not advisable to indulge in tests of extreme speed or strength, as the penalties stalk close behind.

Mature people of great wealth are now following the advice of their physicians to take up the spirit of play. The purpose is to induce them to get all the outdoor air possible, and to be active in the realms of nature. Indigestion and most chronic maladies are driven from the body by such combination.

But the real value of play is the storing in the electric batteries of the nervous system of a large fund of youthful vigor with its better vitality than comes through any other agency. Youthful vitality is of a more enduring and elastic character than that which is invited wholly by mechanical codes of régime and diet. In youth nature overlooks most dangers to the body, that weigh it down in after life.

For these reasons it is very important to get back the spirit of youth by indulging in the spirit of play. Play some every day. Avoid extremes. Study repression of the

muscles and strength. Play in the open air. Let alone all games of chance and all games that require sitting. Never mind defeat. Do the best you can. Do better every time and try. You may regard yourself as a winner if you do something with your muscles that is skilful and that shows elasticity, flexibility and accuracy of motion, guided by some definite plan in the mind.

Do not be led into the hard games that may hurt you. Do not overtax your heart or your strength. Play like a young person, and play in good humor all the time.

FIFTY-SEVENTH LESSON

‘‘DISTILLATION’’

WE NOW COME to the fifth friend of Life Electricity which is distillation. By reference to the thirty-sixth lesson it will be seen that there are seven of these friends, of which four have already been discussed in the preceding lessons. Distillation is the act of purifying anything foul and it makes use of natural laws only. In the effort to produce soil in the long past, countless millions of animal bodies and vegetable specimens have in each decade been sacrificed until the once solid rock that covered the entire area of earth has been spread with a loam of humus nature, in which plants would grow and out of which human life became possible.

But the filth and dirt that were a part of this wonderful scheme have always been a menace to existence. To avert the constant dangers, a great law was made and it is known as distillation.

The ocean is salt because it has served as the dumping pool of much of the dirt and filth of past operations. Its water is unfit to drink; yet when distilled it is better than any other water. Nature has made use of the law of gravity, has made vapor lighter than air, has caused the vapor

to rise in masses to the height of clouds, and there has sent against it two currents of the atmosphere; the warmed current holds it in place and the colder current condenses it and makes it again heavier than air, which brings it down by the same law of gravity to the earth where it appears in the form of rain.

Here is a wonderful process, all the result of special design toward the race.

Only that which is pure will pass out by the law of distillation. The filth remains. The salt taste of the ocean is all the time becoming saltier, because more and more of the good is going out of it and all the bad remains. The washings of the earth are forever pouring into its vast vaults.

Special design has made rain for mankind to use as drinking water. In the absence of this fluid, recourse must be had to the wells which are composed of water that has sunk into the earth and been filtered by its dirt and sand; always a matter of uncertainty. Such water contains mineral substance, often in great abundance, and this is one of the enemies to the human body, as may be seen by reviewing lesson twenty in this course. Well waters everywhere are more or less contaminated. Lakes and ponds as well as rivers and other surface collections of water, are charged with the drainage from the land and this includes a great amount of filth.

As disease and enemies of the body reduce the vitality, it is important that the drinking water should be pure. Nature's gift, rain, is generally repudiated at the present day for several reasons, all of which may be overcome if an earnest effort is made to succeed.

Rain water is a delicate distillation which has an affinity for everything about it; and it therefore draws into itself the odors and flavors of many things that are not pleasant. Like new milk it becomes attached to smells and tastes, and soon loses its genuine character. This has always been a

serious objection to the use of rain water for drinking purposes. The remedy is to handle it in clean receptacles and as soon as it is taken. If it slides over a dirty roof, it will have the odor of the roof with it. Pure rain caught out of a clear atmosphere is as white as the snow which it forms, and is as free from objectionable taste and smell.

Another objection to rain is the fact that it gathers bad smells and flavors from any place where it is kept. Absolute cleanliness is the only remedy, and this has hardly ever been employed in the attempts to secure and hold a supply of this distillation. It spoils in a short time like milk if not kept iced or under ground in clean reservoirs.

But despite the disadvantages to the palate, rain water is the best offering ever sent to earth by nature. It acts as a solvent for the uric acid in the body, and for the old age salts and mineral matter that makes one grow older than the years should warrant. Its habit of picking up bad matter makes it valuable in the blood as a cleanser. To drink rain water several times a day, and to bathe the face in it as often, will make purer blood and a better complexion than any other agency. It serves to increase the flow of gastric juices to the stomach, when well water and surface water tend to the other habit.

As a substitute for rain water, governments distil the ocean water on board ship, and thus provide something nearly as valuable. In every large city in the civilized world there are stills that convert ordinary water into distillation, and this is sold extensively. One fact is however overlooked in so doing. Absolutely pure water is a poison because it lacks something that the air contains. Rain water is thrown out of the rolling clouds that are pillowed on the air under the rays of the sun. The vitality that the sun and outdoor air contain is thus imparted to the rain and it is vitalized. Artificial distillation is deficient in this glame and should not be used until such vitality has been added to it.

These principles are stated in this lesson as they exist in nature. What is needed is that man should employ them as an act and proof of civilization; and this he will do when he places as great a value on health as on machinery.

FIFTY-EIGHTH LESSON

‘‘FRUIT DISTILLATION’’

SAP is the distilled juice of the ground. The roots distill it before they send it on upward into the main branch, and this in turn distills it before it goes into the branches, and it is put through the purifying process more and more all the way to the fruit. Sap is not pure water, but the water part of it is pure. Other things are added to make the taste and the quality.

All the juicy fruits are forms of natural distillation combined with some food value. All the non-juicy fruits are forms of food, if suitable for such purposes; while there are some fruits that combine both food and drink. There is no doubt that the grape in its portion between the seeds and the skin is a fine distil and also a good food, being capable of supporting life a long time. Bananas are more food than drink, yet contain more than two-thirds water in their bulk.

The best of the distilled fruits are the apple and the grape; but some persons have such a weak condition of the alimentary canal that they cannot eat any fruit. This trouble should first be corrected by the use of normal foods as will be shown later in this course. An excess of acidity, whether in the blood or juices, of the body will repel any further additions, and an excess of acidity in fruits or foods is also equally bad. The rule is to lean rather toward the milder form than the sour of fruit or food. Mild apples are best, and sweet apples are still better. The pulp of grapes is too acid for many persons, but the ‘‘royal juice’’

which is located between the pulp and the skin is the most useful of all.

Apples which are the king of distilled fruits are misjudged, and for the following reasons:

1. People do not know that the fruit-cells burst open naturally either by ripening or by mellowing. These cells are so small that they can be seen only by a microscope. When hard apples are cooked to a soft mass, the same fruit-cells are still closed, although separated into a mushy state which makes them seem to be mellow. When they ripen or mellow, they cause the inner juices to come forth as the cells burst. These juices are the distilled part, and are never present when hard apples are cooked soft, or are eaten hard; thus all the good being lost by the error.

The fruit cells cannot be burst open by cooking.

2. On the principle just stated cooked fruits are almost all useless, as none of them have reached that stage where the cells have burst open and released the distilled juices. Plums which are delicious when this mellowing or ripening has occurred, are quite acid otherwise; and a difference in time of only an hour or two may determine the value of the plum. A cooked plum is far from having burst open its fruit-cells, and is not valuable. The practice of cooking under-ripe fruit is contrary to nature. Cooking will soften the fruit structure but will not cause the cells to burst open and release their distilled juices.

3. Pulp should not be eaten, nor skin. It is wholly indigestible and has caused many cases of bowel trouble. We know of many persons who have always suffered in this way from eating apples and other fruit; but when they took only the juice of a perfectly mellowed apple that otherwise would have caused distress, they found it like a medicine, full of stimulating fluid that healed rather than hurt the body.

The fruits that yield the distilled juices are as follows:

1. Apples. These are of many flavors and degrees of

acidity, suited by nature to the tastes and desires of humanity.

2. Grapes. These should be fully ripe and the liquid between the skin and pulp should be preferred.

3. Pears. The acrid and kidney-rushing pears should be avoided if those organs seem to be over-stimulated by eating this fruit.

4. Blackberries. These are the most vitalizing of all the fruits when they are fully ripe and very mellow. Many of the strongest animals live on them for weeks at a time. In the early decades of the colonies in America this fruit became a staple food and its medicinal qualities saved many lives by clearing out the system and renewing the vitality of the digestive tract.

5. Plums. These must be dead ripe and fully mellow.

6. Cherries. When ripe and very soft from mellowing, the milder kinds are a most grateful and beneficial form of distillation. When cooked they do not give up their distilled juices and are not valuable.

7. Oranges. These must be fully ripe and both skin and pulp must be avoided.

8. Other fruits may be used, but they should be adjusted to the health of a person. Raspberries hurt some. Strawberries set up skin eruptions and also cause uric acid, rheumatism and neuralgia in many persons, yet in others their influence is wholly for good and they cleanse the blood and stimulate appetite. It is necessary to watch for results when any of these fruits are used. Blueberries, huckleberries, gooseberries and other similar fruit are good or bad as they are suited to each individual. The sweet gooseberry is the only form of this fruit that should ever be eaten. Any gooseberry, sweet or sour, when cooked will set up conditions that tend to rheumatism, as is proved in lands where it is most eaten.

A banana is a food fruit, and should always be dead ripe. When the least bit under-ripe it may cause bowel trouble and serious sickness.

FIFTY-NINTH LESSON

“ANIMAL DISTILLATION”

HOWEVER IMPORTANT the subject of fruit distillation may be, that of animal distillation is of still greater value. But the term is now used to indicate a purifying process without pursuing the exact method involved in the action of nature in the production of rain water. It more closely resembles the change whereby the juices of fruits are lifted from the impure soil and brought to a state of perfection in the product of the tree or bush or vine.

Animal distillation includes three things:

1. Fat.
2. The egg.
3. Milk.

Of the three above named, fat is the least valuable under some circumstances, and yet the most valuable under others. It is largely the good part of the breakdown in the body of the animal, and is distilled and laid aside for future use; or, in excess, as an incumbrance to the health. In the human body, a little fat is helpful; but, like too much sunlight, it is hurtful when excessive.

The old age salts and mineral matter that are present in meat juices and animal fibre are less abundant in fat; do not appear at all in the egg and rarely in milk; unless the feeding of the poultry and stock is deplorably bad.

The special value of fat is its carbon. In the extreme north the natives adopt blubber and other forms of oil and fat as their diet, in order to avoid death by freezing. In the hot countries, it would be supposed that fat, especially in summer time, would be injurious on account of its supply of heat to the blood; and the same might be said of sugar, which, like fat, is almost pure carbon. Olive oil, cocoa, chocolate and other forms of rich carbon, are also classed as

heaters of the body. In the least excess they break up the blood, make the tropical heat unendurable and life a misery. But the native is instinctively led to avoid excess.

As all human beings must be fed with carbon to produce energy, and as no other element can do this, there must be a resort to fats, or oils, or butter, sugar and other like foods. Carbon gives more value to life than any other thing in nutrition; it breaks down more readily and in greater activity; and it leaves the most deadly of poisons in the body. It must be fed, or we die; and its débris must be got rid of, or we sicken and fail.

There is a rule of nature that is always safe to follow; and it says that foods and fruits that grow in the climate where eaten are far more beneficial for the health and vitality of man than if they are raised in a climate different from that where they are eaten. They are not to be discarded because of the latter fact; but they do not furnish the best conditions although they have great food value. If you are in the South, you will do well to give preference to the products of the fruit and vegetable world in that clime. If you live in the North, you will find that nature has been about right in the main products of her soil there. This rule refers mainly to the leading foods, and does not forbid the use of the good things from other climes.

The South and the tropics have been rich in carbon; having such foods as cocoa, chocolate, sugar, figs, dates, olives and others in the list most suited to the human race. The natives of the hot countries use olive oil freely, and get their best vitality from it. The fiery and intense natures of Italians, Spaniards, and others who are the best types of the hot lands, are much more vital and energetic than those found farther north. Compare the slower peoples in middle and upper Europe with those that skirt the Mediterranean, and you will find this fiery vitality constantly increasing as you go southward. Of course extremes are not to be favored, and the far north as well as the far south

pass into the undesirable types of activity or sluggishness necessitated by the severe climates.

Heat when too prolonged or too great tends to break down the vitality. A nitrogenous diet has the same effect. Therefore to combine the non-carbon foods with summer weather in the North, or with the heat of the South, may lead to weakness of the digestive organs and to loss of vitality. Such a combination often results in bowel trouble, which can be cured most readily by a return to the carbon diet.

Yet extremes are to be avoided.

Too much carbon breaks up the blood and causes sores and skin eruption. Too little lowers the vitality. Between these extremes will be found the right course. For the purposes of this study and training, carbon is an important and necessary food, but it should be taken in the least possible quantities daily. Its chief advantage is in maintaining the energy of the nervous system and supporting its vitality.

Nature knew this when the carbons were made to grow in the hot climes. In the Southern States the people shock us by the free use of ham, bacon and meat fats; apparently to excess; and often so; but they crave that very fat, and thrive best on it. Take it from them and they will suffer. But they use it in very small quantities, or at least those of them that keep well. Excess of animal fats will always bring its penalty.

The chief danger that comes from the eating of fat meat is the crisp surface which is not digestible but that gives it the tempting flavor. This comes from cooking. The practice of chewing this crisp part, and not swallowing it saves the indigestion that might follow. Fried bacon, for instance, tempts the appetite and arouses the flow of gastric juices; and the same is true of the surface of meats that have been given a crispness by being cooked. Humanity was once compelled to seek its food from all sources, and

it has inherited a liking for the flavor of meats and crisp fat surfaces; and this liking is useful, when encouraged, in setting in motion a good appetite. The fault is in allowing the indigestible parts to be swallowed. They do only harm. They can do no good in the stomach. Why not get the benefit from them by chewing and swallowing the digestible fat and not the injurious part?

Weak persons are often benefited by animal fats. In anæmia and lung troubles the prescribed medicine is cod liver oil or its equivalent; but fried bacon eaten and partly eliminated as just described, will serve the same purpose and is far more agreeable. Those who cannot be taught to chew and remove the parts that will not dissolve in the mouth after a minute of mastication, should be put upon cod liver oil.

Olives and olive oil are better adapted to the stomach if they can be had pure; but the olive oil now on sale in this country is not pure.

As age comes on the stomach refuses to take kindly to fats of meat; but can always digest pure olive oil, pure butter, pure cream, sugar and other carbons. Distress often follows the attempt to include animal fats in the diet; and care should be taken to watch the results in aged people.

As has been stated, of the three forms of animal distillation, fats are the least valuable, although they have at times an importance that should not be denied or underestimated if a good state of health is to be secured. What may not be good for one person may be the best food for another.

SIXTIETH LESSON

‘‘THE EGG’’

OUT OF THE EGG all forms of life are developed, whether in the animal or the vegetable kingdom; for the one first cell is the basis of everything. In this course of study the kind of egg referred to is that which special design has brought closest to the needs and appreciation of man, the product of common poultry. If cleanly fed this is next to the most perfect food of the human race and was so ordained by the plans of nature.

Bad feeding may not result in impure eggs; just as dirty water does not yield dirty distillation; for the object of the latter process is to claim the better part of that which is unfit for use. The forty-seventh lesson should be well studied in this connection. It is the plan of nature to secure the best part of all the nutrition that is gathered by the hen and store it away in the egg. By analysis this part is shown to be practically free from the animal poisons that make meat dangerous, and it is also nearly free from the old age salts and deposits that bring on maturity and decrepitude of the body, all of which are found in fresh juices and meats.

The danger that arises from eating animal food is found almost wholly in these classes of impurities:

1. Animal salts and mineral matter.
2. Old age deposits.
3. Poisons set free during the breakdown of cell-life in the blood and tissue.

Eggs do not contain any of these dangers, because the egg is not a part of the general system of the organism. It is collected from the circulation of the blood in the fowl, but is not a part of the circulatory system. It does no work either functional or under the will power of the

organism in which it is formed. Instead of changing by metabolism, or breakdown, it is being built up until, encased in its shell, it is ready for introduction into the world. Before metabolism will begin in the egg it must be subjected to the proper degree of animal heat or its equivalent and its cell structure must be incited to a new growth.

This process does not take place in the infertile egg.

The latter is therefore one of the ideal forms of food for humanity.

The best diet that you can take is that which produces something that is nearly as valuable in nutrition as the egg. But you do not succeed in this effort as a rule, for you are not an egg-forming organism and must therefore look to other kinds of life for the goal of nutritive value.

Experiments with eggs as the ideal food for man have been made for centuries. It has been learned that two uses are the most effective in sustaining a high vitality, and they may be stated as follows:

1. The cooked yolk.
2. The raw white.

For some reason or other the white of an egg when subjected to a low degree of heat will coagulate and in that condition is indigestible. But the yolk, which is of a different character, is more readily digested after being cooked until it is hard. It makes no difference how long it is cooked, if it can be reduced to a fine powder when done. This is known as yolk-flour. It can be sprinkled on bread or taken in connection with other food, always to advantage. A little salt adds to its ease of digestion. The cooked yolk is sometimes sliced.

The chief value of the whites of eggs is the readiness with which they repair the lesion to the membranes. In this connection the facts set forth in the thirty-first lesson will be very helpful, as the healing of the membranes is the first true step toward recovery from disease. They should never be taken unless raw and ice cold.

They also furnish albumin direct to the blood, and this is the most effective form of nutrition. But heat destroys all its value.

On the other hand the yolks, when cooked, furnish general food for the body and all its parts. Some centuries ago it was discovered that the use of cooked yolks would supply a staying, strength-giving nutrition for humanity that would support life indefinitely. Men who had been wrecked in health in middle life adopted the use of the cooked yolks, omitting the whites of eggs altogether, and they found their vitality growing better all the time. The reason why they discarded the whites was because of the indigestibility of the cooked albumin. It retarded their progress toward good health, while the cooked yolks helped it; and to secure certain results of value, they would cook the whole egg and throw away the whites.

To-day the latter are much more effective as a curative food than the yolks, if no heat reaches them. Coagulated albumin is an enemy of life. The use of raw, ice-cold egg-whites is increasing all the time under the advice of the most successful doctors to-day.

A careful cook can easily separate the white from the yolk, and drop the yolk in hot water and so cook it until it is hard, on the principle of shirring; while the white is kept from all heat and is served ice-cold when wanted. They are a membrane-healer when taken on an empty stomach.

The cooked yolks are useful in many ways. They can be kept quite a while and sliced, powdered, or served with cream or in sauces. The longer they are kept without spoiling the better food they make on account of their ease of digestion.

SIXTY-FIRST LESSON

‘‘MILK’’

PREJUDICE exists against the use of milk to such an extent that this first and greatest of all natural foods is misunderstood and mistreated by humanity. Like everything else that is a necessity there are two sides to the question of the value of milk, and we will frankly state both in this lesson in order that nothing may be concealed. The popular dislike for this food is summed up in the following points against it:

1. It is difficult to get healthy cows.
2. It is difficult to get cleanly methods in the dairy.
3. It is difficult to get the milk handled properly after it has left the dairy.
4. It is difficult to bring milk to the table in an attractive and palatable form.

5. Every person who has lesion of the membranes of the body, especially in the stomach and its region, as stated in the thirty-first lesson, will find milk opposed to such condition, and more or less of distress will follow its use. Under all other circumstances, milk is easily and naturally digested. To realize what this means, you should very carefully review the thirty-first lesson, as that of itself is of priceless value to the seeker after vitality.

6. There is a popular idea that milk is an infant food and is intended for children, not for strong men and women.

These six points are urged against its use as a general food. But there are facts that belong on the other side of the account, and they will be stated at this place:

A. The strongest body is built of blood, which is a fluid. Blood is nothing but milk changed in color and mixed with the breakdown of animal life in the body. Milk is the distillation, popularly stated, of the food that leaves the diges-

tive tract, and comes from the contents of the stomach. Solid food or liquid food must be macerated by the stomach until it becomes a pulp, and is thus prepared to enter into the milk state. Therefore the body and its blood can be produced from nothing but milk, and liquid food precedes milk.

B. Every human being, man or woman, is a milk producer. The column of nutritive fluid that is rising from the region below the stomach to join the circulation near the heart, is a river of milk. In the male this passes always into blood. In the female who is nursing a child, this column is intercepted and much of its river is turned toward the breasts where the glands absorb it for the suckling infant. Thus man and woman give milk. A man can be milked much as the cow is milked if a tube is inserted in the column of nutritive fluid at the side or back.

C. The ox is strong, and is fed wholly on grains and grass. The old idea of power is still good, and is summed up in the expression, "as strong as an ox." The ox can be milked by an inserted tube. The same kind of nutrition that makes the ox so strong is present all the time in the cow; but nature interrupts it so that it may be drawn off for the use of humanity.

D. Surely there is no food on earth so closely allied to the blood and body of a human being as the milk of the cow. The infant, new-born into the world, lives and grows and matures on it. The old man, too feeble to digest the tougher foods, can find strength by its use. The middle-aged person whose stomach has been broken down by errors of diet and cooking, is compelled to turn to milk as the one hope of salvation. There is no acute sickness that reaches the crisis where life is hung in the balance, but demands a straight milk diet for sustenance to carry the body through. Eliminate the cow and you must dig graves faster than they are being sunk into the earth to-day; and we know that they are dug altogether too fast now. In the cure of many chronic forms of disease, milk is the best known

medicine. In consumption there is no hope except through a diet of milk and eggs. Under a sensible treatment, this diet added to the glame habits mentioned hereinafter will save ninety-nine victims out of every hundred; and has already established the grandest record of victories ever achieved in any age or clime. In sanatoriums is hung the invisible but ever-present sign: "Drink milk or die."

E. Cows that are healthy to begin with can be kept so by the use of fresh air and sunshine in their yards and barns, and constantly carrying away the manure. This is as easy as it is to do any other sensible thing in the world. The boor who handles the cows and the milk is a disgrace to himself, to the community in which he lives, and to an age of civilization. Vigilance is the price of safety. This boor must be made to feel the penalty of a good set of laws if there is no other way to take the criminal filth out of his nature. The public is getting after him more and more every year; but a strong sentiment from you and your neighbors should be kept alive and growing all the time.

F. Milk is certainly not brought to the table in an attractive form. Drank warm from the cow it has more glame than when cold; but, as it cannot be taken warm, it should pass to the other extreme. As soon as milked it ought to be left to cool off before being covered, if it is not heated. But all fresh milk should be heated by the dairyman if he chooses to do so; otherwise it must be cooled off and not covered over until all the animal heat has gone out of it, or it will acquire the flavor that is not agreeable.

G. In heating it, let it come to a boil and take it off at once; then allow it to cool. Then cover it up and place in amid ice to be kept until needed for use. This kills all germs in the milk, and undoubtedly is saving thousands of lives every month in this land.

H. To make it palatable, it must be drank at each meal with ice in it. There is no clean and pure ice to be had. Bad ice put in milk, causes it to become unsafe, as germs

of disease are carried in. Even if the ice were known to be pure, the water that comes from the melting of the ice in the glass of milk, thins the latter and makes it more water than milk, and so unpalatable. The milk must be very cold. In order to have it so, as soon as the milk has been brought to the boiling point, and then taken off and cooled, place some of it in a receptacle in a large wooden pail; and around the receptacle pack ice and salt. This will freeze the milk in about fifteen minutes, and it is then ready to be used in connection with the unfrozen, but ice cold milk in glasses. The frozen milk serves as ice to keep the fluid milk exceedingly cold; and as the ice thus melts during a meal, you have a constantly chilled glass of milk which you cannot drink too fast. By the time the frozen ice is all melted in the glass you will have finished drinking it.

To sip milk slowly prevents it from making a mass of cheese in the stomach, which may be the case when a glass is drank down at once. Therefore the frozen ice holds back this temptation.

There is some trouble for the cook to prepare this form of milk; but as it takes the place of rich food, it does not add to the work in the pantry; but rather lessens it. We have for years used milk in this way, with the result that health and vitality have attended the practice. Nothing great can be achieved without care and trouble, and especially vigilance. New ideas are not liked by cooks, and you will not readily convert your housekeeper to this plan. But it pays, and pays immensely.

SIXTY-SECOND LESSON

“GERMS OF LIFE”

BACTERIA are small plants that grow wherever they can find food. They are visible only through the microscope. They are in two classes, the good and the bad. The former are not only friends of humanity but are actually necessary to the life and growth of the human body. The latter are always present, like all enemies, waiting for something to turn up on which they can feed. When they find it they become voracious and increase with surprising speed, one of them making a million offspring in a few seconds of time; and each of these million making its own million, and so on until they set up what is called a disease by the poisons they give out, or the destruction of the tissue on which they feed.

Doctors sometimes call them the malignant bacteria.

On the other hand there are benignant bacteria. If you plant a garden you will find weeds growing up with the valuable products; and if you do not get rid of the weeds, you will be deprived of the good which you seek. Everything that is worth while in this world has its enemies and its friends; but the enemies are the most aggressive and generally win the final victory unless they are successfully combated.

In the outdoor air there is glame or vitality. But in all air there are friendly germs that seek out the food of man and endeavor to charge it with bacteria that are known as the “germs of life.” In the stomach and all the gastric juices these germs become abundant in proportion as food is required, and they set up what is known as hunger.

This fact has been discovered as a certainty in the last few years but was always suspected since the advent of knowledge on bacteria.

If your stomach does not need food, the germs of digestion will not be present. As the need of food is approaching these germs are active and begin to multiply fast. The more you need something to eat, the more numerous will these germs become, until they so agitate the fine nerves on which they move that the hunger is almost tormenting. This is the plan of nature, and it is a good one. Two laws now come into play which should be well understood:

1. The greater the need of food, the more numerous and active will be the germs of digestion.

2. The more numerous the germs of digestion, the more readily will they digest food that otherwise might become indigestible in a stagnant stomach.

On these two laws, hang the mysteries and wonders as well as the hygiene of eating and dieting.

A hungry man will dispose of pie, cake, fried foods and other barbarous articles that would cause acute indigestion and quick death in a man who had no genuine hunger. To be compelled to stimulate appetite is the most senseless act ever indulged in by physician or layman. Let the no-appetite stomach have a rest; but, when it begins to get hungry, do not treat it as the young women of this era are accustomed to do, send into it cake, candy, ice cream and non-food elements; for the healthy condition that attends hunger will be ruined by such methods. Hunger in a person who is not in absolutely perfect health should be fed by normal foods only.

But the starving man eats and digests anything that is within the range of food; for his stomach is full of germs of digestion that are created by nature to meet just such a condition.

From the beginning of history, fasting has been employed for medical purposes. It has been useful in cleaning out the poisons of the body that have accumulated through errors of diet, and during its period the germs of digestion have become so numerous that they have been able to build a new

vitality very readily. More than this, the same germs have reached out into the membranes and have healed them. But the disadvantages of fasting have been the setting up of anæmia and tuberculosis in the body, and the lowering of the vitality, causing neuralgia.

It is much better to eat the normal foods than to be compelled to run risks in these matters; for normal foods will attract the germs of digestion and enter into a partnership with them.

But the best of all rules is to rise from eating with still some hunger in the stomach. Never satisfy your appetite. Lessen the quantity, but eat oftener. You cannot hurt the digestive system by too frequent indulgence in food if you take only normal kinds of food.

This then is the road to developing the vital germs of digestion:

Eat only the normal foods, but eat less in quantity, and as often as you please.

This is not a theoretical rule, but has been applied for over thirty years in every kind of test. Other plans have failed. Fasting has failed although right in principle for part of its work. A perfect diet has failed. Omitting breakfasts has failed, and has sent many of its votaries to untimely graves with its originator. Medicines have failed. Mere hygiene has failed. The march of death has been onward, irresistible and awful in its wake of horrors.

A new regime is required.

The world of intelligence is just now awakening to the truth, and we seek to set forth its laws in this course of training in such a manner that they cannot be misunderstood.

The germs of life are also present in the air. Take any bread that is new, and that is eaten before the air-germs can enter it, and you will find it greatly inferior to bread that has been kept for several days after it is made. Any person who has pets knows that new bread may kill them,

and is sure to do them harm. It is one universal rule to use old bread. There are two reasons for this:

1. New bread contains carbonic acid, and this is the most deadly of all poisons when taken in an ordinary quantity, and a slow destroyer of the membranes when taken in slight quantities such as are found in new bread, cake and similar things.

2. The baking of bread, subjecting it to heat, has burnt up all the germs of life that were in the grain. Nature seeks to restore them and does so as soon as the carbonic acid leaves the bread, and this occurs in from twenty-four to seventy-two hours after the bread comes from the oven. The older the bread the more of the vital germs it contains. Some cake is likewise rendered good food by being allowed to become old; but certain fruits and spices are so hurtful to the human body that there are kinds of cake that should never be eaten no matter how old they are.

Citron, dried currants and spices are indigestible at all times and nothing can turn them into food.

It has been seen in the fifty-seventh lesson that distilled water lacks something that is in the air and that rain water gathers as it descends. So milk that has been heated to destroy all possible germs from the dairy, is benefited by coming in contact with clean air before it is frozen or cooled. If milk is allowed to get very sour without being contaminated by foul germs from dust or receptacles, it holds a large proportion of vital germs that serve to sustain vitality. But most persons dislike sour milk, it is not recommended in this course. The principle nevertheless is interesting.

SIXTY-THIRD LESSON

‘‘INGESTIVE GERMS’’

FOR MANY YEARS after the value of ingestion was known it was supposed that the benefit came from the quality of the saliva mixed with the fine particles of food in the mouth that were so prepared to enter the stomach; but now it is well settled that the glands bring out of the blood a large army of bacteria that are called popularly “ingestive germs,” because they mix up in the food. Digestion is the separation of the nutritive particles in the stomach, which are removed from the contents there and put into circulation later on; while ingestion is not separation, but an in-mixing of something with something else.

This in-mixing takes place in the mouth and upper throat. The bacteria come from the blood, and are given entrance through the buccal glands. The longer food stays in the mouth, the more of these germs will come through the glands. Therefore the more time you give to the food in the mouth, before you swallow it, the greater will be the action of the vital germs on it.

While the “hungry germs” that create the desire for food in the stomach are necessary for healthy digestion, they do not bring so much Life Electricity into the food as do the “vital germs” that come from the buccal glands in the throat or the mouth.

These “vital germs” will not enter the mouth at all unless there is genuine food there. Tobacco and gum will not attract them. Nor do they come when there is water or other liquid present in the mouth. As an experiment take a piece of dry cracker and hold it on the tongue. There is no fluid at all there. It is very dry where the cracker is. But if you are patient the germs of ingestion

will begin to creep through the buccal glands, after they are assured that there is no water or fluid of any kind in the mouth. The dryer the cracker is, the more the "vital germs" will like to work on it; and soon you will find the cracker moist. It is being eaten up by germs; and will soon be taken into the blood at the glands, if you do not try to swallow it. Here is the greatest secret of life. Think it over and build on it. Here is the greatest cure of stomach troubles.

It is not altogether new in fact; but the discovery of the "vital germs" in the mouth is new.

The old advice to chew your food well has been made fun of. Yet had such men as Gladstone, Bismarck and others who out-lived their decrepit bodies, been shown the way to retain and build vitality, they would have died a generation sooner than they did. This practice was in use by the Pope, by Queen Victoria, by the men named, and by others all of whom reached within nearly ten years of a century on an average.

There are men and women to-day who are keeping up the habit of ingesting their food with the "vital germs," who have passed into the nineties, and who expect to live beyond a hundred years. To make fun of all the better ideas of life is peculiar to humanity, and has been since the grand teachings of the olden days, thousands of years ago, and always will be as long as people are disposed to be frivolous. When the General Slocum burned and a thousand lives were lost by fire and drowning, the seriousness of the awful calamity was felt by comparatively few, while the majority of the people regarded it as trivial.

A well-known woman writer for the Sunday papers, in a bright article made fun of the fashionable cuts indulged in during the operation for appendicitis, and also pictured a scene in which some old person was counting the number of chews he gave to each mouthful of food, all to the delight of many readers; and yet that same female writer,

on the day the article was published, lay dead in her own home following an operation for appendicitis. Had she paid more attention to the laws of nature than to her mockery of them, she might have lived fifty years longer than she did.

If you know you are right, if you know that whatever course you pursue it not a mere fad, but a régime prescribed by nature and given to the world by nature's God, then stick to it. But be prepared for the criticisms and the fun-making of others. Mockers were abundant in the better days of old-time methods, and have not been thinned out since, except as the icy hand of death clutches their throats and takes them out of life. Be prepared for them. But do not swerve from your course.

Avoid fads.

The wrong is so prevalent to-day that people grasp at anything that is different, and silly fads are now stalking all through the land. Be sure you are right, and then be brave in adhering to the principles that you adopt.

In the use of the "vital germs" of ingestion, there are two laws that you and all your friends can prove with absolute certainty:

1. The longer you retain food in the mouth the greater the number of vital germs will enter the food.
2. The greater the number of vital germs that enter each mouthful of food the greater will be the vitality that the food will carry to the stomach.

This vitality is one of the direct sources of Life Electricity. The process is so simple that it should not be denied a trial. The food that is thus vitalized is made purer and sweeter, the stomach and the blood are enriched, and the whole body is given a new lease of existence dating from the very day when this practice starts and becomes persistent.

SIXTY-FOURTH LESSON

 “ABNORMAL FOODS”

STUDENTS OF LIFE ELECTRICITY may ask what connection there is between this course of training and normal foods. The answer is that the body holds its vitality by reason of what is in the body. It cannot come from a mere idea or the vague operation of the mind. Mind can use matter, but cannot wholly take its place. The mind of the Creator did not seek to establish life on this planet without the aid of substantial materials with which to build.

The same fact is involved in the development of excessive vitality. It is born and put into being in the body, and what is in the body is the result of the food that enters the stomach. What a man is can be traced to what he eats.

It has been stated that the body is built of fourteen elements, and the sixteenth lesson discusses the danger of using non-food elements. The fourteen true elements appear in seventeen combinations in order to serve as normal foods; but cooking and methods of uniting them often ruin their value, and they become poisons to the system.

Any food is normal that will make good blood.

All foods that carry a burden to the blood are abnormal and unnatural. They should be avoided. These may be briefly set forth as follows.

ABNORMAL FOODS

FRUITS:—All fruits that have not been ripened, mellowed and made juicy in the manner described in the fifty-eighth lesson are abnormal and injure the vitality. Also the skins, seeds and pulp of all fruits are hurtful.

DRIED CURRANTS, citron and spices are injurious.

CEREALS:—The husk or hull and covering of grains should not enter the stomach. Such a product as graham

bread, which contains the hulls of the wheat, is very injurious, and its inventor was killed by it. Most breakfast foods include these husks and hulls, and some are positively the sweepings of mill floors. Breakfast foods are simply the attempt of some mills to get rid of the parts of grain that cannot be utilized in flour and legitimate products. Barley, oats, buckwheat, peas and beans should be very carefully considered before the stomach is compelled to bear the burden they impose.

Barley requires strong men who are accustomed to outdoor life and hard activities to use it in safety. To the ordinary stomach in America it is wholly indigestible.

Groats, the inner parts of oats, are suited to humanity; but whole oats or rolled oats cannot long be eaten with impunity unless made into a Scotch broth, long cooked, and strained to get rid of the outer layers of the grain.

Buckwheat is an irritant to the membranes.

Peas and beans when ripe have an outer covering which has to be broken up into a fine mass before the stomach will endure it. This is done in the old-fashioned baked beans which were subjected to heat for about fourteen hours; or else stewed for nearly a day. As cooked to-day all beans and peas when ripe are indigestible. The green peas and beans may be digested if cooked for hours; otherwise they will be hurtful, unless very young and tender.

CARBONIC ACID foods, such as new raised bread, baking-powder breads and cakes, self-raising flour, charged waters, ferments and fermenting combinations such as butter and sugar, cream and sugar or similar things, are the most common and among the most dangerous enemies of the body and its vitality. In this connection lessons seventeen to twenty-two should be reviewed.

CRISP SURFACES made by frying or baking are wholly indigestible, yet they play an important part in attracting the appetite of a person of sedentary habits. Such a person should reduce his food one-half and thus find his

natural hunger; keeping all the time to the normal foods. All the products of the frying pan, also pie crust and pastry of every kind are abnormal; but many of them can be made to serve their purpose by being chewed but not swallowed, as in the case of fried, crisp bacon.

VEGETABLES that have a tough fibre are hurtful to the stomach and weaken the vitality very much, as they are a severe tax to the nerves of digestion. In the olden times it was the custom to cook all tough vegetables for many hours; now they receive altogether too little cooking, and are not as valuable as food as formerly.

SOGGY food and especially potatoes are hurtful. When a potato is old enough to make sprouts, it becomes waxy in its texture. It is not fit food for humanity in that condition. Some of them are made at factories into so-called "pearl tapioca" and sold as genuine tapioca. Acute indigestion and sudden death may follow the use of such food. Potatoes should be mealy in order to be useful, and cooks at times fail to produce this condition even with good potatoes. The baked potato is the best form of cooking this vegetable, for it can then be easily discovered if it is mealy.

SIXTY-FIFTH LESSON

“CODE OF EATING”

MANY PERSONS who are interested in this line of study will demand some fixed guide in their diet so they may gain all the advantages possible. This guide differs somewhat from the system that is used in the acquisition of health. The goal is not exactly the same. A sick person needs to be led into a curative method. Many persons who are well, lack Life Electricity and therefore need a specific course in order to enable them to gain that end.

As a preparation for the continuance of this study the student should carefully review lesson sixty-two as some of the most important laws are stated therein. It will thus be learned that foods that are not digestible in some cases may be easily absorbed in others.

THE CODE

1. MILK.—This is the first and best of all natural foods. So much has been said of it in the sixty-first lesson that the whole of that part of this work must be adopted here.

2. EGGS.—These stand as the second best of all foods. The sixtieth lesson must be adopted at this place, as it fully explains the value of the egg.

3. BREAD.—The best bread is that which is made from the wheat including some of the inner layers of the berry, but excluding the coarse outer cover known as bran. The next best is that which is made of pure white flour. It may be raised with yeast, but should be baked for at least two hours, then allowed to cool and after that it should be wrapped in coarse towels and laid away for two days. It is then ready to use. This bread is best served hot in the form of a dry toast, but it must not be

toasted brown nor subjected to much heat. It should be eaten as soon as it is heated.

4. BREAD and MILK.—This is the best of all combinations if the bread is that just referred to and the milk is prepared as stated in the sixty-first lesson. Nine readers out of ten will laugh at so simple a diet as bread and milk, and will place a higher value on meat and fried stuff; but they may not be aware of the fact that President Roosevelt made many a meal on nothing but a bowl of bread and milk, and that too at the time when he was doing his most strenuous work in the White House and needed the strongest vitality. It was often his most important meal of the day, something that he specially delighted in when he was alone at the table. Other persons have found the most positive benefits from a similar diet. The writer has taken this diet for three meals a day for a long time, adding such other things as would complete the meals in a simple manner; but the advantages of the bread and milk régime are too decided to admit error. The bread at the age of forty-eight hours, served hot from the toaster, is of itself a complete food containing the fourteen elements required by nature and in the needed combinations. This cannot be said of any other one solid food. The milk also is capable of sustaining life. The two therefore set up a vast fund of vitality at no expense to the digestive system.

5. RICE.—In place of the bread, rice may be used, or it may be eaten separately. It is the chief food of the Japanese, who are the sturdiest and most aggressive people on the face of the globe. They eat some vegetables with the rice, and also take fruit freely.

6. CORN MEAL.—The granulated yellow corn meal is one of the most important of foods, owing to the great power it yields. It supplies muscular energy and has staying qualities that exceed those of any other first class normal food. In hot weather it is heating if taken daily, especially in abundance; but if eaten in limited quantities it is bene-

ficial on any day and at all meals if desired. At nights for the evening meal it is the best in the form of a mush which has been cooked all day long. Some of it may be left for the next morning to be heated for breakfast. Milk may be taken with the mush, and butter with the breakfast serving.

7. POTATOES.—Any form of cooking potatoes that leaves them light and mealy will be good. Baked potatoes are the best. These may be eaten with butter, or with salt and milk. The latter combination is to be preferred.

8. VEGETABLES.—These must be selected by the choice of each individual, as some persons are made very lax when they depend too much on green stuff; and others are subjected to a low vitality that appears in the form of neuralgia. If you have either of these conditions you must omit fruits and vegetables.

9. FRUITS.—These must be used under the guidance of the instruction contained in the fifty-seventh lesson.

10. BANANAS.—These are more than a fruit and almost a bread. They are helpful all the year round to any person who feels the need of something to stay an empty stomach. The banana must be dead ripe and its fruit cells fully burst, or it may cause serious bowel trouble. It must also be clean. It is best to buy bananas in bunches when they are green and very hard, and then give them as much of a cleaning as you can without loosening them on their stems; and eat them as they reach complete and perfect mellowness. They may precede any meal.

The foregoing Code of Eating contains but ten general items; but these have such groups as vegetables and fruits with which to make up the variety that is often sought.

This Code is designed to create Life Electricity in the body. To effect this end there must be no severe tax on the digestive organs. There is nothing in the Code that will make such a tax. On the other hand it is almost altogether a curative system. It will check the spread of any chronic disease and start you on the journey toward health

in case you are ill. We will sum up the advantages of the Code as follows:

1. It will reduce the cost and difficulty of providing wholesome foods.

2. It will bring vitality and health in place of weakness and sickness.

3. It will furnish variety without the expense and trouble that are connected with elaborate eating.

4. It will remove all danger of such maladies as appendicitis, kidney disease, liver troubles, heart failure, gastritis, acute indigestion, impoverished blood, rheumatism, and all kindred complaints; and premature death will be rare hereafter.

5. It will raise stronger and healthier children, because it will give better nourishment through the mothers and by direct feeding. Errors of diet cause nine out of every ten deaths in infants and children.

6. It will solve nearly all the problems of health, do away with all fads, and restore millions of people who are now sickly to a condition of usefulness to themselves, to their families and to the country at large.

The time has come when humanity must choose between two roads; one of indifference to diet with its ruin of health and life; and the other the highway of knowledge and experience which leads to safety through a sensible and normal Code of Eating.

GLAME HABITS
INTRODUCING
THE DIRECT CULTIVATION
OF
LIFE ELECTRICITY

SIXTY-SIXTH LESSON

‘‘GLAME HABITS’’

HABITS are fastened upon all living creatures by the command of nature. What the brain voluntarily performs several times, it will endeavor to do of its own volition without the exercise of the will. The muscles obey the conscious mind, but soon are ready to act automatically when the same thing has been several times repeated. Were it not for this fact no person could play the piano. Practice is careful repetition; and this soon becomes automatic, which is another name for a habit.

Some women bite their finger nails a few times and before they realize it they have formed the habit of doing this same thing all the time. Others move the feet about when they sit, others drum, others scratch the face, others arrange the hair, and so on through scores of common faults that are unconscious habits. They do not realize that they possess these faults. They cannot see themselves as others see them.

The routine of life is so varied, and in a busy career involves so many duties that the brain is not expected to carry a conscious knowledge of them all; nor would it have the time to do so and think about the special affairs that arise from day to day. There would be no concentration of thought on the problems of the hour. Nature therefore steps in and ordains that certain things when often repeated shall be made into habits and so become self-performing.

The result is the creation of all sorts of habits, mostly bad, and some good. Criticism and gossip are tools of nature to keep people within bounds. In good company the boor is soon cured or ostracized. The form required in

human conduct by the rules of etiquette is corrective; it constantly calls one's attention to faults that are objectionable and lifts the ambitious person out of them.

Hygiene when not cultivated is a habit; and unhygienic methods of living are likewise habits.

There are two ways of curing fixed errors; one is by special efforts made by the act of the will; and the other is the substitution of good habits for the bad. When a clumsy and ill-bred fellow moves from the country to the city, if he has sense and ability as many of this class do in large degree, he will soon see why his bucolic ways are a handicap to his success in city life. His judgment will tell him that he must find a way to correct them. If he has no private friends he must find them, and he must secure daily hints and helps to enable him to find out what to do. In business associations or in semi-social affairs, as in church, class, club, or meetings, he will be constantly making his defects known to those about him. But in time he will ascertain what he ought to do to improve his ways, and he will do so. In his case we see the state of unconscious possession of offensive habits. He is introduced to them and thereafter learns to recognize them himself. Then he finds out what he ought to do to improve, and this is done by the acquisition of new ways, which when practiced for a while become fixed habits; and at the end of a few years he is as fully unconscious of his better methods as he was of his bad ones.

In the study of Life Electricity we have found that many enemies stand in the way of developing this great power.

By consulting the thirteenth and also the thirty-third lessons it will be learned what some of these enemies are especially in their relation to the fixed habits of the body.

It is not alone by avoiding errors or by substituting a good diet for a bad one that Life Electricity can be cultivated in its highest degree; such good methods lead to

health, but this course takes the student far beyond the attainment of health.

With the enemies of all classes subdued and with a Code of Eating assisting to building the material part of the body in its best estate, the way is now opened for entering into the grander work of directly cultivating Life Electricity.

This is to be accomplished through habits. Exercises are not to be employed except as stepping stones, and then only in a very small part of the way. Constant practice is a burden and takes too much time and thought. It has been learned that habits may be acquired which will be fully as effective as exercises and will become permanent so that they will not require attention and daily practice.

For convenience of terms these have been called Glame Habits and there are seven of them in all.

SEVEN GLAME HABITS.

1. "Life Range."
2. "Vital Power."
3. "Brain Balance."
4. "Nerve Terminals."
5. "Glame Exercise."
6. "Vitalized Body."
7. "Magnetic Current."

SIXTY-SEVENTH LESSON

‘‘LIFE RANGE’’

MANY THINGS contribute to the sustenance of the human body. If it is denied water for a number of days it will die of thirst; if it is deprived of food for a few weeks it will die of hunger; if the skin is made tight by a water-proof covering, death will come in twenty minutes from suffocation of the pores; if the oxygen is removed from the air, the body will die in two minutes; if the nitrogen is taken out, death will come very quickly; and if all air is denied the individual will not survive more than four or five minutes. In feeding the body if any one of the elements needed for its nutrition is lacking, defects and disease will soon bring collapse.

In view of these facts it cannot be claimed that any one thing is wholly essential; but, since air is most closely associated with the vital impulses of the body, it is always given first place in importance. You can live for days without water and for weeks without food, but you can live only a few minutes without air. Long before the newborn infant begins to take food it has taken air. The very first second of time after it enters the world, its lungs expand and it breathes. Long after the aged person has taken his last meal on earth he continues to breathe and dies in the act of exhaling his last breath. The term of existence on earth therefore is spanned by two breaths, the first and the final respiration.

In these facts we see the importance of air as a factor in life.

But as the child grows up he is the result of his habits of breathing, or they are the result of his habits of living.

If he has had the full activity and range of his lungs he will enter boyhood and manhood with a different organism than if he has been the prey of opposite conditions. For

instance any person who is in fine health has a fixed natural habit of using the organ of respiration in a much longer range than one who is a weakling.

The lungs are the reservoir into whose bronchial passages and tubes we pour the incoming air; but the organ with which we do the pumping is a big, broad muscle called the floor of the lungs and the roof over the stomach, for it divides the upper and lower contents from each other. The technical name of this organ is the diaphragm. It acts by the aid of the leverage it gets from the side muscles that are attached to the whole wall of the body.

Weaklings do not use the diaphragm when they breathe during their waking hours, although nature uses it as soon as they fall asleep. A person whose vitality is low will always breathe when awake with the walls of the lungs. Had the same person been the product of natural living, he would never breathe when awake in a different manner from that used by nature during sleep. This fact has been proved all over the globe and under all conditions, so that it is beyond all question.

More than this, it is true that the activity of the diaphragm is always an indication of the state of the vitality. While its chief duty is to act as the muscle that pumps air in and out of the lungs, it participates in almost every act of life. If you are merry, the diaphragm dances, and it is its fine motion that puts the ripple in the voice. If you chuckle, it does it by a slightly different action. If you laugh in moderation, it suits its motion to produce that restrained result; but when it leaps beyond the bounds of control and jumps high and then low, and so continues, then you laugh heartily; and the degrees of violence in laughter are determined wholly by the degrees with which this organ leaps up and down.

All speech is pushed out by the same organ. All ejaculations, all grunts, all notes of approval or disapproval, all song, all surprise, all emotions, all shouts, all screaming, and

every expression of fear and joy, or mood after mood running the whole gamut of the feelings are given their action by this same organ.

If you weep it trembles, and its nervous vibrations cause the tear sacs to shed their moisture. If you sob, it is done by a varying action of the diaphragm. If you cry, or suffer, or shudder, or moan, it all comes from a different movement of the same organ. It sighs by holding a breath in the lungs and then letting it out in a rush of air. But it sometimes gets caught in its elevated position when the air has gone out and will not come back to a normal position, the result being the hiccoughs which will prove fatal if this organ is not forced to descend.

These common traits of this organ are just opposite each other. In the hiccoughs it is held up by some nervous fault. In the sigh it is held down and rises when the air goes out in the suspiration so frequent in grief. The cry of alarm, the call for help, the shout of triumph, the scream of fright, the sneer, and every expression of every known character have their instigation and propulsive force in the organ which rests below the lungs, this wonderful diaphragm.

As it is a part of every phase of existence in humanity, it is of the utmost consequence in this study of Life Electricity. And we shall see later on that it holds the secret more closely than any other organ of the body. There can be no superior vitality when it is inactive, and very little power even when it acts unless it takes on great range, and here is found the key to the grandest accomplishment in the present course of training.

SIXTY-EIGHTH LESSON

‘‘INCREASE OF RANGE’’

HOW TO SECURE RANGE is the work which commands our attention in this lesson. The first step is to train the diaphragm to do the breathing in the hours of waking. In order to better understand this organ, the preceding lesson should be carefully reviewed. When you come to the appreciation of this most remarkable muscle, then make up your mind that you will control its habits. When you go to sleep at night, nature will whip it up and compel it to do its work. But as soon as you get out of bed in the morning, the organ will take advantage of you and you will think that the chest frame was made to breathe with for the reason that it is movable and surrounds the lungs.

So you will be deceived.

But in attempting to establish range of respiration you can at the same time alter the waking habits to such an extent that the diaphragm will never again shirk its duty.

In the place of exercises which we wish to avoid as much as possible in these lessons, we wish you to utilize the last few minutes at night just before you fall asleep in bed. Lie on your back. Place one hand on your chest, and the other hand on your abdomen below the stomach. Take in an ordinary breath and see to it that the chest does not rise; but that the abdomen swells during all the time the air is being inhaled.

Now let the breath out slowly, allowing the abdomen to fall down, but the chest must remain full and not drop in the least.

Repeat this until you fall asleep. It will make the circulation of the blood even and regular, and aid very much in bringing on natural slumber; so it will not prove anything

like an exercise. Many people dislike anything that seems to be an exercise.

Nature adopts repetitions after a while and turns them into habits. If you repeat this mode of respiration night after night, and then begin it in the morning when you get out of bed, which will require only a second or two of time, you will soon be surprised to know that nature has made the method of breathing a fixed habit all through the waking hours. All you need to do to prove this is to try it.

She had made the sleeping habit correct; now she will form the waking habit also.

After you are sure that you have acquired the normal way of breathing as an act of the will, then add the following change:

Let every inhalation be made slightly longer than before, and each exhalation slightly longer also. These are the two ends of each breath. As they become longer, the diaphragm will rise higher and descend lower and will so continue until nature adopts this also.

The last of all the changes to acquire is that of taking the in-going breath in about half the time you devote to the out-going breath. The latter should be slow and very steady. Now work every night just before falling asleep, adding to the range all the while, until you will find your chest capacity increasing at a gratifying rate. This new acquisition will bring energy, life, vitality, and above all immunity from sickness. The heart will be made ten times stronger, the blood purer and the whole body a new temple.

Chest exercises that develop the size of the muscular covering of the lungs, is hurtful to them, for in time the whole chest may become muscle-bound. This condition lessens the power to breathe deeply, and brings on consumption. True chest culture goes under the frame work, and not on the outside.

SIXTY-NINTH LESSON

‘‘VITAL POWER’’

BASED UPON the two preceding lessons the instruction will now proceed along the same lines for the purpose of taking full advantage of the new method of breathing. We call it new, although it is only an adoption of nature's way. The last lesson taught the proper use of the organ of breathing, and also the increase of range. This lesson will teach how to take a gripping breath. Before it can be done at its best it is well to have acquired the specific power of glame as taught in the lessons that will follow. But until that has been learned, time can be well spent in finding out how to take the gripping breath.

The first thing to do is to hold the chest frame out, not up, and do not throw the shoulders back, nor forward, but allow them to spread as widely as possible apart with the front of the chest forward but not raised.

With all the determination of which you are capable, after emptying the lungs, take in a full, quick breath as deeply as possible. Seem to seize the air in the grip of your will power and store it away down in the lungs.

This method of breathing is very inspiring. It brings all the vitality of the lungs into play to receive the in-coming rush of air and to turn it into life and energy.

Many persons who have never been taught to do so, take a gripping breath when they come to a place where the air seems especially pure and rich in ozone. This practice is frequent in the country, in the mountain regions and by the salt water wherever there is vigor in the atmosphere. We recall the case of a pale young man whom we saw many years ago in the mountains, who was afraid of consumption, as he had lost four brothers and a sister by that disease. He used to arise very early and spend two hours out on the

piazza of the hotel, inhaling the air as deeply as possible by this process known as the gripping breath. We saw him day after day for five weeks, and from a pallid youth on the verge of disease, he changed into a ruddy-faced young fellow of health and vigor. We saw the dirty white of his face give way to a faint pink, and this later on to a flush of red. All the while he was gaining in chest capacity. We asked him if he had been taught to take these gripping breaths, and he replied that they had occurred to him without help or suggestion, unless, as he thought, they had been inspired by his dead mother. The life was saved, and still remains on earth in the full vigor of health.

And that was all he did to save it.

Learn to take the gripping breath in connection with the suggestions made in the thirty-seventh lesson.

Then do likewise in connection with a review of the thirty-ninth and fortieth lessons.

After these, if you are in any of the vital periods mentioned in the forty-first lesson, or in the next five lessons thereafter, take advantage of them by using the gripping breath as often as you wish. You must breath at all times. You do not stop your duties to respire. It takes no more time to do it in a right way than in a wrong way, nor in a better way than you have ever done it before.

Try to understand this lesson by reading it several times, and make up your mind to adopt this new kind of breathing whenever occasion permits. You will gain in power and vitality all the while; and, if you have the courage or character to persist in it, you will become a new being by so doing.

SEVENTIETH LESSON

“**BRAIN BALANCE**”

FOR THE PURPOSE of avoiding the technical side of this question we will pass quickly over the physiological account of the structure of the body and take a popular view of its working machinery. It is best understood when it is regarded as a machine having its own boiler, fuel, furnace, ash-pit, electrical generators, electrical storage batteries, wires, currents, engineer and automatic service. Surely the human body is a wonderful piece of work!

The bones are the machine. They are moved by muscles, two to each bone, one muscle to pull it one way, and the other muscle to pull it the other. This is very simple, yet ingenious. But as the muscles have no originating power, an electrical current is employed to contract them and thus move them. To carry such a current there must be wires, and the nerves are such wires, while the electrical fluid is the flow of life along the nerves. To store such life there must be reservoirs and we find ganglionic cells, or human electrical storage batteries all through the body.

The power then is electrical.

But this power must be generated. As in mechanical electricity there must be the steam engine to generate the current, so the human body has its furnace and engine. Coal is carbon, so is wood. Nothing but carbon will burn in any engine, human or mechanical. The diet of every person that has any energy-giving part must contain carbon. All fats, creams, sugars, sweets, starches, flour of every kind, and similar foods are the fuel and the sole source of fire-energy in the human body.

This fuel burns up in the life of the individual and is always appearing as ashes in the ash-pit, or bowels, or else is burnt up in the blood and tissue and there is found as

carbonic acid. What is not carbon passes down to the ash-pit, as in the case of coal and wood in a furnace. What is carbon passes into the blood and there is burned up, giving out its energy in the constant formation of electricity, dying as it makes this sacrifice, and its ruin is carbonic acid, while its offspring in energy is electricity.

This new-made power goes into the storage batteries, the ganglionic cells, and there is drawn forth by two commands:

1. The command of the conscious will in the brain.
2. The command of the automatic will in the brain.

In the latter case the will is exercised as a habit, but is nevertheless just as effective as if it were each time the direct conscious work of the mind.

In the human body there are endless wires or nerves. Each nerve has a multitude of branches and each branch has many fibres and terminals, numbering so many millions that we could not attempt to count them. But they are all nerves and are fed by the storage batteries.

In the brain there are countless millions of cells that make up the structure of the governing organ of life. For every nerve-terminal in any part of the body there are brain-cells that act by change when the nerve-terminals act.

The brain controls the whole body, but in turn must be stimulated by the whole body. When some part of the body refuses or neglects to act, some part of the brain becomes weak, soft or inactive, and so suffers. The distribution of the activities of the body over its parts will stimulate the governing organ in all its parts, and this is what is called brain balance.

SEVENTY-FIRST LESSON

‘‘THE TEN DIGITS’’

DOWN THE ARMS a multitude of large nerves descend to the hands, and these large nerves are like ropes made of countless strands. In the hands these strands divide and run to the fingers, and are so numerous that they are almost beyond comprehension in their multiplicity. Experiments carried on for many years have ascertained beyond all doubt that each one of the ten digits is controlled by a portion of the brain, as the nerves from the digits stimulate that organ all through its compass.

Owing to the crossing of the great mass of nerves, the right half of the brain is related to the left half of the body; and the left half of the brain is related to the right half of the body.

When the right hand moves, there is an arousing in countless parts of the left lobe of the brain; not in the whole of that lobe as a mass, but in places distributed throughout it. When one finger moves, the same scattered and widely distributed activity among the brain cells follows. When the hand moves as a whole, the nerves that are engaged are less a stimulant to the brain-cells than when the fingers move in complicated details.

Life Electricity is aroused as a habit by the increased tone of the brain in balance.

All parts of the brain are affected by the ten digits, which are the fingers and thumbs; and are to a less extent affected by the feet and toes in action; and to a still less extent by the activity of the general body. But the key of power for arousing and stimulating the brain rests with the ten digits.

Here is a fact that seems hard to explain. It has been stated in scientific books and is well known among learned men, but the general public seem to stare at the assertion

with open mouth as though it were incomprehensible; but we will repeat it here:

Every time the little finger makes the smallest motion, millions of cells in the brain are aroused, pass through a state of stimulation, die and give way to the impulse of new-born brain-cells that come to take their place.

The greater variety of motion that each finger performs, the more power is aroused in the brain by so doing. This is not because the finger moves the brain, but because, in order to impart motion to the finger, the brain must burn out some of its electrical life and replace it with newer and better life. This is true of all activity, unless it is excessive.

To live is to act.

Constant repetition of the same motions cause the brain to run in ruts, and original power is thus limited, no matter how great it may be. The thing to be desired is variety of action. The left side of the brain of a right-handed person is always different in shape from the right side, because it is fed by the varied activities of the right hand. The result is that the right side of the brain is the first to fail when decrepitude comes on. In paralysis the left side of the body or the left arm or leg will generally feel the shock first. When the circulation of the blood is weakened from any cause the left foot and leg become cold first, or are made the victims of other changes.

Less than a hundred years ago a man conceived the idea that, if the ten digits of the two hands were made to do an equal amount of work in the finer details of action, paralysis would never be known. As this malady is the common beginning of the breakdown in a majority of mature persons, it is of the highest importance to note the result of experiments and observation following the adoption of the above idea.

Enough is now known to enable the law to be laid down with certainty that the varied use of the ten digits as a fixed natural habit will ward off paralysis, and also prevent weak

circulation of the blood; two great ends worthy of attainment.

The left hand, being generally used only for large motions and not in the small detailed motions of great variety, does not feed the right lobe of the brain as it should; and the result is that the heart is deprived of that portion of its power that is fed to it by the brain.

Aside from these negative benefits, the use of the digits of the left hand has been one of the most powerful agencies in setting up a strong vitality in the nervous system, due to the influence which the brain under this complete stimulation, is able to exert throughout the entire body including the nervous system and the electrical life that is set up by the burning carbon in the blood and tissue as stated in the preceding lesson.

Assuming that you are right-handed the work to be done in your case is to adopt the suggestions in the lessons that will follow. If you are left-handed, you are to reverse the hands and in all other respects put into practice the methods stated therein.

The fingers and thumbs are so constituted that they quickly take up the new work assigned them and adapt themselves to every condition with alacrity. It must be remembered that the fine nerves at the ends of the fingers are wonderfully sensitive and may be educated to recognize the smallest surfaces by a little practice. Persons who become blind find the use of these terminal nerves very important, for the finer the work they are made to do, the more they take the place of the eyes. "Blind people see with their fingers," is an old and true saying.

SEVENTY-SECOND LESSON

‘‘THE LEFT HAND’’

YOU SHOULD carefully review the two preceding lessons in order that you may understand the principles which govern this habit as it is now to be taught. It is assumed that you are naturally right-handed. If so, you are also right-footed. To prove this go into any dense woods and try to find your way out with no aid except your idea of a straight line. Or seek blindfolded to walk across a large lawn. In every instance you will describe a circular course. All persons lost in the dense woods go in circles, and always to the left if they are right-handed.

This is due to the fact that their right side is more powerful in its movements than the left side, and pushes the body around. In a hall not more than fifty feet long and forty feet wide, twenty persons, each being blindfolded in turn, attempted to proceed in a straight line, some seeking to correct their tendency to go to the left by stepping to the right; and yet not one of them succeeded. All went away from the straight line and always to the left.

Of course the whole of the left side of the body, including the arm and leg as well as part of the torso, is controlled by the right lobe of the brain; but as that lobe has not been stimulated to the high degree of vitality that has been the good fortune of the other part of the brain, the left hand and left leg as well as the left half of the torso are weaker than the right.

You do many things with your right hand that you cannot possibly do with your left. Try it. Make a list on the margin of this page of the many motions that you make with the five digits of the right hand instead of the left, or both alike.

Having found about three hundred such motions, now try to use both hands alike; and, better still, seek to employ the five digits of each hand with all the small detailed and varied movements that you can think of.

Do not attempt this as an exercise, but strictly as a habit. Think to-morrow morning when you dress how many little things you can give your left hand to do, especially in its fingers and thumb, and in the greatest variety of action. Such work is stimulating; it is interesting; it is often amusing; it is always sure to wake up the brain and take away the heaviness that so often attends it.

One or two lines of activity will not do. One person may use the piano with both hands alike, or the typewriter with the left hand as well as with the right; but these are too limited for effect in the great work of building up an excessive degree of vitality in the brain and through that organ in the whole body.

You do not write with the left hand, nor turn the leaves of a book, nor button your boots or clothing, nor cut your food, nor sharpen your pencils, nor brush your teeth, nor sew, nor comb your hair, nor shave, nor count your money, nor paint, nor wash your body, nor do the scores of little and great things that arise momentarily day in and day out.

Put your mind on this subject and note how many motions might be made with the left hand that now are given over entirely to the right. It will not require time or special practice to gradually bring the unused hand into some of the duties of the right. After a start has been made, you will find it a pleasure to keep up the practice. Once in a while attempt to write a word with the left hand; that is, when you have nothing to do and wish to be amused.

The men and women who have been skilled in handiwork, especially the finer kinds, have never been subject to paralysis, heart disease or low vitality. There has always been something in the skilful use of all the ten digits that inspired great vitality through the stimulated brain. This

has been increased where the work has been varied and the details numerous, on the principle that more brain-cells are stimulated by the increase of fine motions of all the fingers and all their parts.

But for the purpose of this course of training the most that is required is the gradual drawing of the five digits of the left hand into the general duties and work that has been for the most part done by the right hand; and this is to be accomplished in little minutes at odd times of the day. Begin with the first rising in the morning, and continue all through the period until breakfast time, using the left hand as much as the right and also for the difficult details of the work. From the very start you will find this practice a brain stimulant.

After a while it will become a habit, and you will no more omit it than you would cease to breathe. It will soon become a second nature with you.

It is an excellent habit.

It will, in other lines of development, make you more graceful, more refined in action, more accurate in movement, and more skilful in all respects. Nothing will so readily remove the faults of clumsiness, awkwardness, ungainliness and roughness in the muscles of the arms and fingers. There are many ways in which these advantages will benefit you; but above them all is the stimulation of the brain-cells that ordinarily fail and that are the first to suffer when age comes on with its decrepitude. You will not be feeble at any time.

This practice of keeping the life of the brain in balance is the Third Glame Habit.

SEVENTY-THIRD LESSON

‘‘NERVE TERMINALS’’

BY REFERENCE to the seventieth lesson you will see it stated that there are endless wires or nerves in the human body; that each nerve has a multitude of branches, and each branch has many fibres and terminals, numbering so many millions that we could not attempt to count them. In the brain there are countless millions of cells that make up the structure of that organ. These cells and the nerve terminals are connected together and act together.

Every movement made by any part of the body, and especially by the ten digits, carries to the terminal nerves the flowing currents of Life Electricity as they are sent forth from the storage batteries. These currents may be wasted by what is known in the study of personal magnetism as leakage, if the motions of the digits or other parts are made automatically, nervously, or otherwise so as to cause a continual unconscious flow of energy. It is on this principle that the fussy, fidgety, restless person has no vitality to spare, but is weak and on the verge of neurasthenia, or nervous breakdown. Such a person will make you tired to watch him, and likewise makes himself tired by the waste of vital currents.

Any movement or motion, however fine, that is made at any terminal nerve in the body, if allowed to run away with itself without the control of the conscious will, takes life out of the body. When such a current is met by the resistance of something that is actually performed the result is just the opposite; for the current is thrown back on the nervous centers and tends to increase their power.

An illustration of this fault and its correction may be had in rather a homely way by the two methods of handling a rifle that is being discharged. Its power of resistance may

be left to run in its own way, as when you hold the stock of the gun several inches from your shoulder. It kicks, and kicks so hard that you are hit a severe blow by the butt end and possibly sent over backwards. On your shoulder you will find a contusion that soon becomes black and blue. If you do not allow the gun to kick, as when you hold its stock tightly to your shoulder with no space in which the rifle can move when discharged, the kick is wholly taken up by the pushing motion imparted to your body and there is no blow at all. If you try to push a nail into a hardwood board with a hammer held at the head of the nail, the latter will not move at all, although you may exert a hundred pounds of energy. But if you take the same hammer and strike the nail several blows of a few pounds each, the work is done in a few seconds.

Power therefore is affected by resistance.

A person who is nervous, fidgety and restless, who makes several empty motions for one that performs anything, is the victim of impulses that strike blows; whereas resistance would take up the energy without impulsive waste. Another way of illustrating this loss is one that will only be understood by the man who has attempted to strike some object, but who has missed and his blow has ended in the empty air, wrenching all the muscles and tendons that were involved in the motion. Some of the most serious strains and injuries have resulted from this accident of striking nothing.

But there is a more subtle law at work in the losses of motion that occur in nervousness. The current of life energy runs out and is wasted, leaving the supply weakened; whereas, if the terminal nerves meet with resistance, the current is turned back into the ganglionic cells that store the electrical power for the human body.

This law has been tested in many ways for more than twenty years, and has been for that length of time one of the basic principles in the cultivation of personal magnetism.

While no attempt is made in this course to use it for magnetic purposes it is nevertheless of value in developing and especially in saving Life Electricity, as is described in the thirteenth lesson. So many helpful facts are stated in that lesson that it should be reviewed in this connection.

A steam engine that has countless small leaks all about it, will not possess energy enough to do one-tenth of the work for which it was built. Every one of these leaks of power that you can stop will save so much loss. If you stop them all, you save all the loss that comes from methods of waste. But an engine that is so built that its energy after being expended in small part only is made to come in on itself and renew its own source of power, is of an affirmative value.

The law under which we are now working is a great one, but the uses we are making of it are such that they can be performed with but slight attention and no effort at all by every student of these lessons. The purpose is to attack the bad habit of making so many waste motions for accomplishing the details of muscular action. It is estimated that a person of average activity, not doing continuous work all day long, makes ten thousand small motions in the waking hours from one day to another; and of these ten thousand motions, seven to nine thousand of them are lost for the reason that they do not hit the mark or do the work intended.

They are called "lost motions."

In proportion as a man or woman grows nervous these lost motions will increase; and the result is still greater weakness ending in insomnia and death from neurasthenia or else by suicide. This is the oft repeated history of this disease of the nervous system.

SEVENTY-FOURTH LESSON

“LOST MOTIONS”

WHEN THOUSAND small and large activities of the nerve terminals make the average day of a person who is not working hard. Some individuals are so nervous and fidgety that they expend a thousand lost motions in a few minutes, the mere stopping of which would save them a vast loss of vitality. They are restless when they are resting. They make numerous small actions when they think they are still.

But this lesson is intended chiefly for those persons who lose a large majority of motions in every little thing they try to do. While the loss of one of these movements will not cause an appreciable defect in the vitality, the accumulation of them is bound to do so. If you allow a drop of water to fall on the head, you will not feel its results, as it is a mere trifle; but if you allow a continuous succession of drops to fall on the same part of the head, the tiny blows will set the nerve-terminals vibrating until they bring on a leak in the vitality of the brain that will end in insanity. There is not one person living who can withstand this kind of attack.

Study yourself if you can.

It is a difficult thing to do, for you are accustomed to make all motions automatically, or without consciousness of their occurrence.

For this reason it is better to invite some friend to watch you and make a record of all the fine motions you make, counting those that are not effective. Yet, even for this, it will require one who has a keen sense of observation.

The motions to be recognized are those that occur when you try to do something, especially with the fingers, and cannot do it in the least number of movements possible. Some of the commonest of the day's activities are set forth here;

yet they are but a small proportion of the whole list, which will vary with the individual. Many of these may be performed with either hand, and will thus combine the preceding lessons with this one.

1. Pick up a book from the table, and put it back. Try to pick it up with the left hand at the back of the book, then with the right hand at the back of the book, then with the left hand at the front of the book, then with the right hand at the front of the book, then at the top and finally at the bottom of the book. In doing these things, note how many motions are lost; also how many might have been lost had you not been trying to avoid all losses.

2. Try to put on a coat or jacket, and insert the right arm first, then take it off, and begin over again, inserting the left arm. Note what motions are lost.

3. Put on a pair of stockings, noting how many motions you require; then repeat several times and see if you are able to save some of the movements.

4. Do the same with a pair of gloves.

5. Take half a dozen knives and forks and place them in certain positions on the table; then pick them up and put them in a box; then repeat, noting how many motions may be saved.

6. Thread a needle, and note what improvement you can make in so doing by using great care not to lose any motions.

7. Cut a half column or more of reading matter from a newspaper, and repeat for the purpose of saving motions in so doing. Some persons make a perfect record in this experiment, while others require several repetitions before doing so. It is very easy compared with putting on gloves or stockings with no loss of motion.

8. Try to dress in the morning with no loss of movement in so doing. The only difficulty in this practice is in being unable to take a true account of yourself. Cultivate the habit of close observation.

9. For a man a very good experiment is to put on a collar or a pair of cuffs without any unnecessary activity. A woman has many intricacies in dressing that will afford her excellent opportunity for testing this law of vitality.

From the moment when you arise from bed in the morning until you retire at night there are countless ways in which you may apply this simple rule of conduct. They will not take extra time to perform them aright; but, on the other hand, they will save much time as soon as you have cultivated the new and perfect habit of doing everything with no loss of motion.

Make it a habit, not an exercise.

Two things are required; one is the attention of the mind on the subject, and the other is the determination to persist in this practice until the new habit has been well formed. When it has once been established, then you will not have to think of it, for it will become automatic.

The remarkable gain in vitality that follows what seems on its face to be a very simple custom is one of the mysteries of life. Many persons who have adopted this new habit have praised it so excessively that no man or woman who has not given it a thorough test should neglect to do so at once. It will pay. The scientific processes have been set forth in the preceding chapter and in earlier parts of this book, so the real reason for the great accumulation of vitality will not be hard to understand if the subject is carefully investigated.

SEVENTY-FIFTH LESSON

‘‘GLAME EXERCISE’’

WE COME now to the only actual exercise in this course of training; and it consists of but one practice which later on merges into a habit. It is one of the most remarkable exercises that we have ever known, and has held a foremost position for more than thirty years. It is so simple in its nature that some persons have regarded it as too slight to be given so strict a title as an exercise.

By reviewing the first lessons in this course it will be seen that the word glame has been in use for a long time, and that it had a very interesting origin, as is stated in the fifth lesson. It is advisable to carefully re-read the latter.

This word, glame, has not been in public use for the reason that it has not been advertised; but those men and women who had private knowledge of what it stood for, were constantly in the habit of using it. Once at the White Mountains, Charles Sumner spoke of a clear morning and the bracing air as “full of glame.”—Rev. Henry Ward Beecher, in a sermon in Brooklyn uttered these words: “To-day we meet again after some weeks of absence, and we all come back filled with glame and new life.”—Ralph Waldo Emerson in a lecture given in Boston contrasted the vitiated air of the city with the “glame-filled air of the country.”—Rev. Stanley L. Krebs, one of the best known of more recent orators, has a lecture now before the public entitled, “Grit, Glame and Gumption.” And in many little ways the word is used but hardly noticed by those who hear it unless they are Ralstonites.

But the name of the thing is not so important as the thing itself. Long before an attempt was made to find a name for glame, the essence of life itself had attracted considerable attention; beginning with the observation of the

fine spirits of those men and women who, without the aid of stimulation, were filled with vitality and good feeling.

In this one condition alone was supposed to rest the secret of health, vitality and the power to resist disease. The habit was formed among members of the early organization of observing and classifying people according to their possession of what was then often referred to as "animal spirits." The people so classified were not necessarily connected with the society; some were in it, but the majority were outside. The term "animal spirits" was not used to mean flippancy or mere buoyancy of good feeling; but vigor of life.

The rotundity of the face and body, or the ruddy complexion, had no place in the reckoning; for some persons have these attributes of the flesh when they are far from well. Cheerfulness is not the same thing as vigor of life; but often attends it, and is more or less conducive to it.

Some persons were known to possess such vigor, and they at the same time had brightness of eye, the pupil being brilliant and the white being clean; two of the most conclusive proofs of glame in the body. No assumed buoyancy can mislead the expert who knows where to look for signs of health.

The early organization referred to found at last a total of two hundred men and women of their acquaintance who could be classed; and in the first division of that number there were known to be only eleven persons who had natural glame. Six of these were men and five were women, all between the ages of thirty and forty.

Since then may thousands have been classified, and glame has been found in all ages from twenty to seventy.

But the eleven referred to gave evidences of a natural possession of the gift. No one had taught them. They did not know they were so highly favored by nature. But they afforded valuable study to the investigators who sought the reasons for their better vitality. One of the eleven was stricken by a disease that required a high state of vitality

to pull through; the cause being the raging of an epidemic to which the individual was exposed for a long time without food or sleep. The doctors all said they had never seen such an exhibition of vitality as in that case. Some years later two others of the eleven were in a railroad disaster and so badly injured that death seemed inevitable; yet both got well; and the physicians were amazed at the display of vitality that intervened to save them. All eleven are alive to-day, although scattered in various parts of the world.

In studying them it was found that they possessed tense nerves and alert muscles, even in moments of resting.

It is very easy to discover in any person the tense condition of the nerves and alert muscles. You might not at first know them, but after a little familiarity with what is meant, you would be able to recognize them even at a distance away. The person whose nerves are tense is alive in all parts of the body. The head is centered over the center of the neck. The chest stands out in front, but the shoulders are not thrown back, nor the chest raised up. The inward muscles hold up the vital organs. Every function is performed with ease and greater nutrition is supplied to the whole body and all its parts.

The knees are firm and solidly carried with each step. There is an elasticity of muscle in leg, foot and arm. Even the walk is buoyant and springy.

Now when eleven persons of acknowledged vitality whose eyes are bright, with brilliant pupils and clean whites, which indicate beyond doubt the possession of the most perfect health, are found, all without exception, to possess the other attributes that have just been described, and to have come by them without practice, exercise or régime as far as they had conscious knowledge, then full faith must be had in those attributes as contributing causes.

These were the starting points.

Observation continued for years and hundreds more were found who could be classified. In every instance the same

results were reached. At last one man who seemed to be superior to all the others in evidences of health came to the knowledge of the investigators, and he made the following statement to them:

“For years I have tried to find out why some men were more alive than others. At last I drew the conclusion that they had fallen into habits of which they knew nothing, but that were good for them. Their flesh seemed to be alive, their nerves alive and their lungs alive, like one who goes out into the fresh morning air and catches a few deep breaths and feels better for it. He sets himself as for a task, and in this way livens up his nerves. This setting oneself is the secret. If a man does it without knowing that he does it, he gains no more than another man who does it purposely. At least that is the way I reasoned and I have gained wonderfully by the practice.”

Thus by observation a man put into the form of an exercise the very principle that he had discovered in the fixed and natural habits of others, and he became like them in vitality and vigor of life.

This idea is not an idle one. It carries in itself the secrets of culture of every kind, and of all learning and wisdom. Why should not one man adopt in his daily existence the habits that some other man has come upon by accident?

SEVENTY-SIXTH LESSON

‘‘THE THUNDERSTORM’’

LIGHTNING rushes through the air with violent speed and gives rise to the sound of thunder. From the latter is derived the name of the summer storms, beginning generally with the vital month of May and continuing until growth is lessened in outdoor life. As mechanical electricity, of which lightning is one form, seeks as a rule a line of transit, there is not often noted the diffusing effects of this agency.

But an interesting case came to our attention. An orchard was infested with insects that could not be conquered by the efforts of man, and they threatened to ruin all the trees. One afternoon a thunderstorm that lasted less than eight minutes swept over the land, attended by the kind of lightning that diffused itself over large areas as it came to earth. This was explained afterwards as being caused by the great volume of rain in the air that served as a conductor to carry the electricity in all directions. That is, the lightning accompanied the rain and thereby became diffused or scattered.

The widely-spreading electricity lost most of its severity as it rushed through all parts of the infested orchard, and no harm was done to the trees; but wherever the lightning went the insects were instantly killed. The power was too great for their small bodies, but not enough to injure the larger forms. By this means the valuable orchard was saved.

All nature contains electricity. There is no life that is free from it, and no operation of any law of the universe can continue in its absence. Faraday, the most eminent authority on the subject, believed that a drop of blood contained enough electricity to generate a thunderstorm.

There is electricity in and out of the body. It is abundant in one drop of blood, and overwhelmingly present in the volume of life that dwells in man.

The day will come when scientists will understand fully the fact that the ganglionic cells in the human body are storage batteries of actual electricity that is more closely allied to the mechanical kind than we now dare to assert; for it is discharged and travels along the nerves which are electrical wires. The central batteries are well known in physiology; the nerves are well understood to be wires; and the discharges of currents can be measured, as they have been measured thousands of times.

We have shown that mechanical electricity travels along fixed conductors, or that it seeks and traverses paths of its own. We have also shown in the case of the orchard thunderstorm that lightning, when the air is full of rain, will diffuse and scatter instead of running in fixed channels.

Merely for the sake of illustration we wish to call the electricity that follows the nerves of the body, or the wires over the land, mechanical; and the kind that was diffused in the orchard, glame. This is taking us out of the study of the human body for a moment, and bringing us to see in nature a kind of electricity that is diffused, as in the orchard. Glame, therefore, may be called diffused electricity, and as such it may exist in the form of lightning in the thunderstorm.

Of course there is moisture through all the body. When the membranes are in fine health, they are very moist, and glame is their best friend. When the blood courses through the veins and fine vessels, then health is the greatest, and human electricity could be readily diffused.

These facts are stated for the purpose of showing that there is abundant opportunity for diffusing electricity all through the body.

Practically all disease to-day is caused by bacteria which enter the organism and await an opportunity for multiplying

at some part of it. As diffused electricity during the thunderstorm in the orchard killed the insect pests that were devouring the valuable trees, so glame which is diffused human electricity is able to traverse the body in all its parts and slay the bacteria that have taken up their abode there.

Now special design is everywhere apparent in nature, as is conclusively shown in the lessons on Physical Religion of the Ralston Health Club. Special design manifests itself in many ways. Thus, in one class of cases, weeds start more slowly than good seed in the ground; and if the soil is free from them when good seed is planted the latter will be up ahead of their enemies. Were this not so, then humanity would not be able to raise its crops. Another instance of special design is found in the fact that bad bacteria are killed at a comparatively low temperature; while, on the other hand, it requires the highest temperature to destroy good bacteria. Still another instance is found of special design in the fact that glame will kill the disease-bacteria in the body, while it builds up and increases the beneficent bacteria on which life depends.

These are evidences of the presence somewhere of a power that has an ever-conscious personal knowledge of the needs of man and is walking side by side with humanity all along the way of life; for such care and watchfulness cannot come from accident or a blind law.

During the past thirty years many thousands of experiments have been made in developing glame in the body until it has been found to work exactly in the same way as the diffused lightning of the orchard thunderstorm. It differs from the electrical currents that travel from the storage batteries in the nervous system along the nerves as wires, for it is diffused into all parts. It goes with the blood; enters the lungs; stimulates the heart with a new life; acts upon the stomach; arouses the membranes; clarifies the brain; adds to the power and keenness of the senses; and destroys all enemies in its path.

Among the best illustrations of this new power are the many cases of fights with tuberculosis. This disease is well known as due to the eating of the tissue by countless billions of bacteria or germs that cannot be reached. In consumption, which is pulmonary tuberculosis, the germs are at work, and the victim is made helpless. Antiseptics cannot reach the enemies. Medicines are ineffective. Exercise does no good. Day after day and week after week the germs keep on eating and the patient is growing weaker. The best mode of natural attack is to stay out in the air day and night; not in an airy room; and eat such foods as are described in lessons fifty-nine to sixty-three in this course. By such methods many thousands of cases are fully and permanently cured. But sometimes it is too late.

Then and, even in the beginning, the use of glame acts on the germs of the lungs just as the orchard thunderstorm acted on the pests that were devouring the valuable trees.

Glame generates a small thunderstorm in the body.

It sends its lightning in all directions and through all parts by diffusing it. In a thunderstorm out of doors there is no sound of thunder when the lightning is diffused, as there is no explosion.

A person who is able to generate at will a flow of glame through the body, is able to destroy the germs that cannot be reached in any other way. More than this he is able to keep all disease out of the body, unless he becomes careless and neglectful of his régime.

SEVENTY-SEVENTH LESSON

“BEGINNING OF GLAME”

DESIRING to come into a perfect association with nature, the habits of many persons who were known to possess a high degree of vigor were closely studied. There was nothing artificial, nothing to be built up for the purpose of making a system of practice, in the methods adopted. One of the first cases of analysis may be interesting at this date to show the manner in which the law was grasped by the investigators after the truth.

A woman who had not yet reached the age of twenty-four was in failing health. She was slowly dying from anæmia or the inability to feed the blood with nutrition to keep it alive. This is a common malady to-day, as it always has been. She was given the most wholesome food, and was induced to spend some of the time out of doors, but she took no interest in nature, and had no appetite. Medicines and treatments were tried in full variety, but without avail. She hated exercise and disliked fads.

The parents were not able to give her a trip abroad that would be of sufficient duration to really result in benefit. But they did the next best thing. They planned such a trip. They began to plan it in the month of September for the coming May, eight months ahead. The young woman at once became interested. By pre-arrangement the doctor and her father held a conversation in the room adjoining hers, where she could hear every word. The father said he did not believe his daughter could stand the trip abroad. The doctor said that, in such event, it should not be undertaken until her health was so that she could travel with safety and advantage. In this conversation the month and the date, and even the course were all talked over, and it was settled that she was to take the trip if her health per-

mitted. "But," said the doctor, "do not mention these details to her. Merely tell her that the trip has been talked over. Do not promise it to her as a certainty but make all preparations for it, as she must go abroad next May without fail."

The daughter caught the fact that the trip was settled upon to a certainty if she was well enough to take it. She kept her counsels, but from that moment took a new interest in life. She even bought guide books, and refreshed her memory of history along the route that had been planned.

As her father was a member of the early Ralstonites, he and some of his associates studied this girl. Little by little she overcame a stooping, half-crouching carriage of the neck and head that betokened weakness. She became erect. Her step grew elastic and firm. Her eyes brightened up. Her appetite grew better day by day. It required months to bring about these changes, but they were certain and they were natural. It is not known where she learned to take a deep, gripping breath; but she would go out in the open air mornings before breakfast and feast on the glame in the new risen day.

Most important of all the acquisitions was the tense setting of her nerves and the alertness of her muscles. On being asked why she did these things she said: "I do not know. I just love to take hold of nature and appropriate it to myself."

Of course any person will say that expectancy will fire the blood with new life; yet this is glame. That very condition which is the result of expectancy is the thing that glame practice develops, as will be shown in the next few lessons.

SEVENTY-EIGHTH LESSON

‘‘LAWS OF GLAME’’

BEFORE taking up the practice of glame as an exercise, we wish to state some of the laws of nature that are involved in its development. In the first place, the statement of Faraday that a drop of fluid contained enough electricity to generate a thunderstorm, carries with it the universal truth that this power is everywhere. In the spring of the year when the return of the sun brings new volumes of glame, the air is excited and sensitive with electricity, and thunderstorms are frequent.

The human body is too much in its winter all the year round, as far as glame or electricity is concerned. The earth has plenty of vitality in the fall and early spring and some in the dull days of winter; but not by any means as much as in the vital months of spring. Then thunderstorms and glame come in abundance. There is no place on this planet so far away from the orb of light that its rays do not come at some times of the year; and, as at the extreme north, it stays for weeks and months, never setting while there, as if to make up for its absence.

But if the earth were to remain a winter all the year through, it would be glameless; just as many human beings are glameless because they keep their opportunities for developing vitality closed against it.

Nature, acting under special design, reduced her activity during the winter months, and strikes an average by increasing her activity in the spring and summer; the excess serving to excite the out-pouring of vitality. Here is seen one of the laws of glame; it is excitement in the resources of life.

Mechanical or chemical excitement will generate electricity, and it can come in no other way. In nature the spring is an era of excitement; and vitality as well as electricity are the results. The engine, or the jar that arouses

electricity by excitement, will find it anywhere. It is in the human body; but glame is in the light and in the open air only. These then are our next two laws.

The pores of the body inhale outdoor air; but do not inhale indoor air owing to the counter influence of carbonic acid. The pores are small engines. Under the microscope they present a wonderful appearance of activity. These tiny engines breathe in and breathe out; but they close themselves against carbonic acid, which is the most common poison in nature. If they were to inhale this poison the body would in twenty minutes die of skin asphyxiation.

You exhale about twenty breaths a minute all charged with carbonic acid. Out of doors this gas is diffused and lost as fast as it is generated. But indoors some of it will remain even with the windows open; and if there is the slightest bit of it in the air of the room, the pores of the skin will close against it. They are exceedingly delicate and sensitive. The least particle of such acid will act on them as the faintest fleck of dust may bring on the spasm of hay fever. As the pores are present in countless millions, you can form an idea how small one of them must be and how quickly depressed it can be made by the presence of an almost imperceptible quantity of carbonic acid.

One breath exhaled in a room with the windows all open will send out enough of this poison to close all the pores of the body. No person can avoid breathing either indoors or out.

Outdoor air then is the glame air.

To secure this kind of air, you must be bathed in it; not be in a room in which such air is passing freely; but where it falls down from the uninterrupted sky over your head and all around you. In such surroundings you will find this wonderful power.

While the abundance of glame that is in the air out of doors will pass into the lungs and through the skin into the blood, the use of excitement, as in the spring months of the

year, will generate a greater quantity of glame from the air that passes into the lungs.

This excitement is known as the glame exercise.

The purpose of this practice is to separate the electricity from the air and from the blood and diffuse it all through the body as a new power.

Having thus outlined the laws of glame we will now proceed to state them in the order of their rank at this stage of the course:

1. Glame comes from the sun.
2. Glame associates with the air that is out of doors.
3. A clean body with the pores of the skin open and active will draw glame out of doors into the blood at the skin, no matter how heavy the clothing may be; as all electrical energy passes readily through such materials.
4. The least quantity of carbonic acid, as in indoor air, will close the pores tightly against the inhalation of glame.
5. Outdoor air that the sun has shone upon or in which such air has mingled, contains glame; but it is not necessary to be in the sun except in the early morning, or in winter days; and these times the direct rays of the sun are necessary for the development of the highest power of glame.
6. Anything that excites the resources of life separates glame from the air and diffuses it throughout the body.

This last law introduces the glame-exercise, and will form the basis of the next lesson.

SEVENTY-NINTH LESSON

‘‘RESOURCES OF LIFE’’

HOW TO SEPARATE GLAME from the resources of life is one of the most interesting of the operations of nature. She does it successfully as far as electricity is concerned by her ability to excite the resources that abound in this earth and around it during the great activities of spring and summer. Then growth begins and is of wonderful power while it lasts.

It would seem that hope and expectancy are made for the purpose of exciting glame; for in their absence there is a woeful lack of vitality. It is human to look forward to something in this world; and, when all else fades away in the vision of earth, religion builds a greater prospect for the world to come. Let these influences disappear from the heart of humanity, and nothing will loom up in their places but the black abyss of oblivion.

Life is full of hope and expectation; but few of the plans are ever realized. We think out our way for years ahead and die in the same old tracks. But the thinking ahead carries hope. As this becomes stronger it makes the manhood and the womanhood more vital. Expectancy tenses the nerves and the muscles when it is eager and full of promise of something to be enjoyed. Nature is always suggesting these things and humanity is always grasping them.

If you wish to see a tensed body tell some child who has confidence in you of some pronounced pleasure that is close at hand. The eyes will begin to dance with delight, the hands will clap, and the body will tense itself. This is glame as long as it lasts. It is good for the child, as it is a sensation that takes complete possession of the little form and fires it with bright light through and through.

We recall the case of a little boy who had suffered an accident which necessitated an operation the result of which

was a great loss of vitality. It was important to keep the spark of life in his frail body, and the physician suggested a gentle reference to some thing that the boy had most desired. This was a beautiful rose bower. He had read of one in a story book and had asked his father to set one up in the garden; but no attention had been paid to the request. Now that he was suffering from extreme weakness, although he could hardly give attention to any subject, the quiet reference to a rose bower, and the kinds of climbing vines that would entwine it, produced such an interest in his mind that he longed most eagerly to get well. He was fed on the subject in a delicate way to avoid too great excitement; all through the days that followed, the dreary watching hours of the nights, and the slow passing of time, his face was illumined by the thoughts of the bower, and by this means he was saved.

It was glame.

Expectancy aroused just that degree of excitement that is necessary to separate glame from the resources of life. The law is a well known one, and has been recognized for thousands of years. Some persons think that cheering up a patient will do the work of revival; but this is not true. To be cheerful and make an unfortunate person feel the effects of good nature, will not supply that eager, keen power that develops glame. There must be hope, or expectancy, and the prospect must be real and close at hand.

On exactly the same principle the use of prayer and faith have made cures; but they do not always come at will. Prayer without faith is not of any value; and the Bible says that prayer without "works" will fail.

It is not safe to seek a cure by prayer and faith, unless the latter can take absolute possession of the body and mind; and also unless "works" have gone before, such a care of the body and attention to the laws of health and hygiene; for these are the "works" that the Bible means in this connection. There must be an under-trend of sound sense and

good judgment in the use of any law of the mind or heart.

It sometimes happens that a firm and violent belief of the mind will control the body and its functions to such an extent that a cure may be effected. Such an occurrence never comes twice to the same person, and is not obtainable by the trying. The very energy of the belief produces an exhilarating excitement in the individual and glame is separated from the resources of life and becomes a powerful curative agency.

This fact and the law behind it have led to the building up of the mental science systems. We have tested all of them, and have employed hundreds of reliable men and women to give them a full and complete trial with all the faith that is possible in the law under which they proceed. But we have seen some marvelous cures effected by the power of the mind coming for the first time in a violent shock of belief to some sufferer who was given relief by it; but we have never yet known the same person to be twice benefited in this way. After the shock is over, the newness gone, and there is nothing left with which to surprise the mind.

All mental powers that do not wait on a logical sequence of facts must come in an overwhelming tide of belief. It is possible to make some persons feel the mind's power once; most persons are impervious to it; but no person can feel it twice and be made the object of a seeming miracle. These facts should be well understood by persons who are about to plunge into a new fad.

It would be useless and aimless for us to deny the wonderful cures that have come to some persons; but the ratio is about one in a million; and no person so helped has been able to gain further advantage from the method employed. In all new movements where there is evidence of such gain, it has come only at the start. In one of the most recent of fads, over a hundred persons who were loyal to the new methods, admitted that no help had come from them after

the very first, and then only to a comparatively few; but the cases that had been helped were so strong that they thought there must be a giant power at work in it all.

The power is merely the process of nature separating the life essence from the resources of existence. "In a drop of blood there is enough latent electricity to blow up a house," as another great authority has said in commenting on the assertion of Faraday; and it is no wonder an overwhelming excitement is able to wrest from the body a great flood of vitality and so effect marvelous changes for the better.

It all comes down to one law, that of exciting the resources of life through a favorable activity of some power that will reach them.

We have seen persons affected by violent belief, and the body was tensed with the same energy that was found in expectancy in the young woman or child referred to in preceding pages. We have seen persons imbued with faith to such an extent that it took complete possession of them, and their bodies were tensed in the same way.

Thus the process was the same: hope, expectancy, faith and mental influence, all excited the resources of life and enough energy came forth to command the body and affect its infirmities.

Now hope and expectancy always maintain their power over the body; and so would faith and mind if they could be summoned at will; but they seem to come but once and then to depart forever in the matter of physical mastery over the body.

EIGHTIETH LESSON

‘‘GLAME TENSING’’

EVERY PERSON in the full flush of health and vivacity is more or less tensed. This means that the nerves and muscles and all the flesh are alive and alert. The setting of the muscles is not tensing. The action of the arm, for instance, in lifting an object is the movement of the ordinary electrical fluid from the ganglionic cells down the wires or nerves to the bones that perform the act. This is the full setting of the physical power of the muscles.

By looking back to lesson seventy-six on the thunder-storm, it will be noted that the lightning in the orchard did not follow a path, but was diffused. This was the glame in the storm. Had the fluid followed down a fixed path, as it generally does, it would have been merely an example of mechanical electricity. These terms are employed here only for the purpose of illustration. We wish to show what we mean by the difference between mechanical electricity and glame in the human body.

When the arm is called upon to perform some act, as work or an exercise, it is made to do so by a flow of mechanical electricity that follows down the nerves or wires in the arm. The muscles are therefore set for the work.

But the setting, as such, must be avoided in the practice of glame. The electricity must be diffused over the membranes, through the blood, in the lungs, in all the tissue, in every organ, in the brain, and through all parts of the body.

To diffuse Life Electricity, you must not set the muscles.

It is this one rule that has helped those who have succeeded, and the absence of which has blocked the way to others. If we can make you see the difference between sending a current of ordinary mechanical electricity down the nerve-wires to the muscles, and diffusing the electricity

as glame through the body, we shall have opened the way for your gerat success. Try it. Open the hand. Shake it until it is as limp as a damp rag. Have every finger limp and flimsy.

This is called de-vitalizing.

Its purpose is to take away all the vitality of the muscles and nerves. When you are getting sleep in a chair, your body will de-vitalize and your head will roll about. If a man is under the influence of liquor he will be partly de-vitalized at the waist, the neck, the hips and the knees; and if, in this condition, he attempts to walk, the width of the road is of more consequence to him than the length.

Try to make your hand as limp as a damp rag. Get all the fingers flexible by shaking and working them with the other hand until they yield like so much lint.

Then you are ready to begin the glame-tensing.

It has two extremes; one the beginning and the other the end. The beginning is in the limp condition; the end is this side of muscle-setting. That is, you must not use power enough to set the muscles. If you do, all glame will be shifted into a mere current of muscular electricity, which we call mechanical and does not accomplish much in building glame.

THE GLAME STICK.

A man should take a piece of broom handle about six inches long and seven-eighths of an inch thick.

A woman should take a piece of broom handle about five inches long, and three-fourths of an inch thick, or even less in diameter than that. These are called glame-sticks, and have been so called for more than thirty-two years.

Having secured these bits of wood, you must learn to use them by diffusing glame and not by setting the muscles. The latter are set when they have grasped the wood in such a way as to be able to use it for any purpose.

As soon as the muscles are set all electricity runs down the nerves.

To avoid this, you must avoid setting the muscles. Take hold of the glame-stick with the de-vitalizing hand, limp as a damp rag, and gradually increase the hold from this limp condition up to the point where the muscles begin to set; then drop the stick. Do not encourage the habit of ending each effort with muscle-setting, as soon you will not be able to detect the difference between one form of practice and the other.

The greatest power comes from the *progress* of the act, not from its position. It is in progress when it is increasing its tendency to tense; which means that it is actually adding power all along the way, but has not reached that point where the muscles are set.

The process of diffusing is carried on when there is an increasing tension; but ceases when the progress of tensing ceases. If you reach that stage where the tensing cannot be increased, then it is muscle-setting.

These points of distinction are small and delicate, yet they determine the difference between glame-practice and ordinary muscular practice.

While there is a constantly increasing growth of energy, it is glame; when the energy is fixed as for some effort of the muscles, it is mere nervous electricity, and the latter does not lead to increase of Life Electricity. It requires quite a bit of skill to properly tense the fine nerves that set on fire the essence of life and calls it forth from the hidden recesses of the body.

EIGHTY-FIRST LESSON

 “POWER OF TENSING”

FAILURE to generate glame has always been due to the inability of the pupil to understand the necessity of very fine action. There are all degrees of tensing; beginning with that power which the athlete shows when about to make some grand effort, and passing through the lesser exhibitions of determination displayed by the men who toil or exercise, down to the finer methods of glame-practice.

We have seen the best types of active men and women in America and Europe; and have made a study of their vitality in various ways. We have seen wrestlers preparing for their contests and have noted the wonderful but quiet power of tensing which they undergo through all stages of their struggles; and, where one has come to the trial with suddenly set muscles, it is always a foregone conclusion that he will fail because he is not developing his best inherent vitality. We have never seen a great or a successful man or woman in any physical display of skill, whether in the heavier battles, or the lighter work of tennis or other games, whose body was not tensed gently but firmly. At the end of five years of study and analysis of such methods, we found it possible to measure and compare the vital energy of each contestant. Even the woman who holds the championship in lawn tennis is marked above her ordinary competitors by that fine and yet powerful carriage of the body and all its nerves and muscles in tensing. Standing beside her in company with friends in the house one evening before her great struggle, it could be seen that she had only a slight increase of nervous tension over those about her; but, on the next day, just prior to the first exercises in the court, the difference was clearly shown by her fully tensed body, increased glow of eye, and elastic-

ity of action. A stranger might think she was excited, or was under the effects of a stimulant; but, as matter of absolute fact, she had neither. Tensing when natural and when done along the lines of glame, always acts as a remarkable increase of energy, not so much muscular as vital. It is a good example of Life Electricity.

The road horse that is weary is not tensed; the driving horse that can jog along at a fair gait, is slightly tensed; but the animal that can make a record is so full of the power that comes from tensing that no person can mistake it. And you will never see a man, woman or animal of prowess who is not tensed when the moment of a great trial is at hand.

In oratory, in conversation, and in the mental and emotional struggles of the world, in and out of art, in nature and in the gigantic field of human endeavor, the coming on of power is always preceded and accompanied by tensing. How often we have sat close to some speaker or actor who has not yet given evidence of genius. He moves along at a slow rate of speed in his unfolding of the latent ability that is soon to shine forth. Just as the great thought seizes him the pupils of the eyes begin to dilate and to open wide, the legs are firmer, the torso shows the coming on of an electrical storm, the muscles of the face are nobly poised, and little by little the tensing goes on until the fires of genius burst forth.

In all such cases the tensing begins in advance, while nothing as yet in the language has awakened the man or the audience; but the latter feels that something is coming, and it comes. Then the tensing grows to its climax, and afterwards subsides to some extent; although such orators as Henry Ward Beecher, Gough and others of preëminence have risen from one range of tension to another until they reach the mountain tops, their genius always rising with them; for tensing and genius are inseparable. A man like Patrick Henry who rose above the competitors of his day as

a lofty peak might rise about the highest mountain tops about it, was an exhibition of Life Electricity in extreme excess of power. He had not only more than his share, but he had the sensitive genius that would call forth volumes of energy where other great men might win smaller triumphs with much less of this vitality. Of Patrick Henry a well known writer, Lyndon Orr, quotes a pen description made by a man who was present during the famous "Liberty or Death" speech, and who sat facing him all the time of its delivery. His words are as follows:

"There was an unearthly fire burning in his eyes. He commenced somewhat calmly, but his smothered excitement began more and more to play upon his features and to thrill in the tones of his voice. The tendons of his neck stood out white and rigid like whip-cords. . . . Finally his pale face and glaring eyes became terrible to look upon." When Patrick Henry had finished his speech, "it seemed as if a word from him would have led to any wild explosion of violence. Men looked beside themselves."

Persons who knew him in private life were struck with the sharp contrast between his fiery face while speaking and his total lack of spirit in conversation. He chose to arouse himself only when some great public effort called for it. Daniel Webster had a dead and dull eye when not under the influence of the genius that tensed him; but as soon as the tensing began then his eyes would fill with fire and glow with light.

While many cases of genius are so great as to stand almost alone in their class, it is true that there is never an effort of power, either of thought or feeling, of action or determination, that is not inspired by the source of energy that expresses itself in tensing.

EIGHTY-SECOND LESSON

‘‘FINE TENSING’’

WHEN WHO SPRING suddenly into a show of power collapse very soon, whether in the physical world or the realm of mental effort. If your antagonist is too set and too much alive in his first action, you will soon find him weak and ready to resign if you calm yourself and bring on your own power with a gradual increase. The same is true in mental warfare. A young lawyer making his first plea to the jury begins with a burst of vehement eloquence, and ends so dull and empty that he seems to be almost in a stupor. We recall the case of a young man who afterwards became famous, but who made the mistake of not starting calmly and progressing step by step into the display of his power, and who failed for that reason. On asking a more experienced lawyer what the trouble was, the reply came: “You open with all your vitality when you ought to hold it back for several minutes.” This is the law of repression and it leads to success.

The glame-exercise seeks first of all to prevent the electricity from running down the wires of nerves to the muscles. The tensing must be exceedingly fine to accomplish this; and it is begun in a de-vitalized state of the nerves and muscles in order to avoid actual force. The proper way is to grasp the glame-stick so lightly as to seem not to hold it with any effort whatever, and then to add the least possible degree of energy and so carry on the increase by a very faint action of the muscles.

Nearly all persons who have tried to generate glame have succeeded, but some have found it a long and tedious undertaking, while others have had no difficulty whatever.

One of the recent cases that involved great delay was that of a seemingly vigorous man of considerable strength,

but who was too energetic. He set his muscles and could not control them for fine action. It was found that he was very nervous and was suffering from insomnia. He would take the glame-stick and would de-vitalize his hand; then would grasp it lightly, but would pass instantly into a rapid increase of muscular force, with the result that he did not have any experience of the presence of glame. He describes his final success as follows:

“I did not at first read the instructions carefully enough to know what was wanted. I thought there must be an increase of strength, and I went on in this way for weeks with nothing to show for it. I found that the increase of strength that I got consisted in increasing my muscular hold on the stick, and this was very short in time. A friend read the lessons to me and saw me practice, and then told me that the increase must not come after I got a good hold on the stick, but it must start from nothing and stay as near nothing as possible. It was a pressure as light as a feather. I found out what was wanted and went at it with better results. I could scatter a faint fire all through my hand and feel it go up my arm and in time pass all through my body. Then I got good control over myself. I was not so nervous. At night I could fall asleep in a few minutes, and I was a changed man.”

A woman who was also quite nervous found it impossible to produce glame for several months, and she was adopting the opposite extreme of not making any increase of pressure. She would take the glame-stick and hold it very lightly in her hand, but felt no electricity. She describes her case as follows: “I seemed unable to give the slight increase of pressing that was required. When I tried to increase ever so little, my muscles jumped to a greater power than was needed; so I thought I would give none at all in the hope that something would make a slight increase of the hand. This did not happen, and I was helpless to make progress. After some weeks of failing I found that

I was able to recognize a difference between no pressing at all and the first faint pressure, so delicate that only experience could know it. I advise persons who do not succeed at the start to try it in the same way. They should hold the stick till they have a recognition of its slightest resistance to the muscles, and then the distinct thrill will go over the body in a way that will not be mistaken."

It is in fact the finest kind of tensing.

Some persons acquire such sensitiveness of nerves and muscles that they are able to recognize the very first degree of effort, and they are then cognizant of a long and steady although delicate increase of tensing from de-vitalization to the approach of muscle-setting. They alone find a progressive increase of power possible.

One of the best methods to adopt is first to be sure the hand is de-vitalized, then hold the palm up with the glame-stick lying in it, and the fingers half closed. Let the stick rest at that part of the hand where the palm joins the fingers. Try to close the hand a little but with the gentlest motion. Increase this with a delicacy such as would be required if the stick were some fine film that would be crushed if it were subjected to pressure no matter how slight. Here is an increase, and at the very beginning of tensing.

If you can do this much you will have won the first victory.

The next step is to add the merest trifle of an increase of pressure to that already made, but still so light that it would hardly be felt if applied to the hand of any human being. You can see the fineness of work required.

EIGHTY-THIRD LESSON

‘‘EFFECTS OF GLAME’’

NO PERSON will fail to develop this power who understands the requirements of the preceding lessons. They are stated over and over again in different ways so that they may reach all ranks of intelligence. Hasty attempts to secure results are sure to result in disaster. Take time enough to know what is wanted, and then proceed carefully to perform the exercise in the manner stated.

An in-going breath carries life and the essence of existence into the body. Such a breath if taken in the vital hours of the morning, and in the vital months of the year, will add greater results; but glame is universally present in some degree and may be summoned even in the house. The difference between the glame that comes of itself to the body and that which is invited by practice is this:

If you are out of doors where glame is, you will acquire it without practice. If you are out of doors in the vital hours of the morning and in the vital months of the year you will acquire glame without practice, and in greater degree than if you are out of doors at any other time.

But if you are indoors you will not acquire glame without effort, and for this reason the practice with the glame-stick is needed.

If you choose to use the glame-stick out of doors for the purpose of acquiring glame, the results will be greater by reason of the fact that you have a double source of supply.

Assuming that you are beginning the glame-practice indoors, it is well to adopt the general instruction of this whole course of training as far as you are able, in order that your vitality will respond the more readily to the exercise; for where there is very little vitality in a person there will be but faint results in securing glame.

The first thing to recognize as the product of the exercise is the faint glow of pleasure that spreads through the body. It has been described as a feeling of gladness. A man who has never been suspected of possessing sentiment or emotion writes his experience in the following words: "I found myself feeling unusually bright and glad, as though a piece of good news had been brought to me."

A man of success in the mercantile world writes: "I did not at first have any faith in being able to develop glame. I liked the general rules and adopted them to a great extent. I learned to breathe deeply and with the abdomen. I would practice with the glame-stick in such a way as to cause the slight tension to come when the lungs were half full of the inhalation. After three weeks of trying I noticed all at once that a very delicate tension brought the red blood to my face when there was no apparent cause for it, and a nice feeling would travel all through me like a warm glow, attended by an indefinable pleasure. I remember to have had a similar feeling years before when my first business venture made me a small fortune and the first news of it was brought to me."

A physician says: "I had a large practice and came home tired. I took up the study of glame in the hope that it would bring relief. It was nearly a year before I found it, but I made only desultory trials of the exercise. As soon as I learned to combine an inhalation with the slight tensing of my hand over the glame-stick, I was alive inwardly with a faint fire as though I had taken something to stimulate me. I could not realize that I had begun to develop glame, so I renewed the practice day after day until I recognized the true nature of it. It is a diffused electricity in the system capable of unlimited increase."

A teacher says: "I had very little trouble in generating glame. I find it the very essence of life."

A woman of wealth and well known standing says: "I thought the talk about glame was another of the many

new things of this age, and I was rather backward about making the attempt to develop it. But I needed the course of training of which it was a part and thus I was led into a study of its principles. They met with my approval as being the most sensible ideas I have met with in a long time, and I went to work in earnest. My health had been very bad and my vitality low. I gained daily through the régime. When I could develop glame at will, I tried to increase it and I had no trouble in doing that. I am able to send a thrill of glowing vitality through my body at any moment, and now I have no need of the glame-stick as I can tense my body without it."

Another woman whose opinions are sought and respected wherever she is known says: "Glame is an electric fire, a glow of pleasurable feeling that comes when something happens that brings intense pleasure. I often connect the word *tense* in glame-practice with *intense* when applied to joy or pleasure; they seem to be associated."

A man who was given up by experts was dying from consumption after having made a gallant fight. One day as he lay on his couch near the open window, a lady friend began to read aloud the principles of glame and the extreme delicacy of the practice. It was said of this man that he had lost one lung and half of the other one; meaning that he had only about one-fourth of his normal lung capacity remaining. It is one of the peculiarities of this disease that the patients have hope even when near the end. He was completely absorbed in the idea that glame might help him, but he realized his weakness and inability to practice. It is a general rule and a good one that a victim of consumption should neither exercise nor take medicine. The use of drugs or medicines is to-day regarded as a medical crime in the treatment of consumption. Exercise wastes the vitality and helps to break down lung tissue. But the gentle, rhythmic breathing with the abdomen relieves the lungs and also tends to open up air cells that have never yet been

used. This is not an exercise. Every sick person must breathe, and it is easier to so breathe that the abdomen distends when the air enters, and contracts when the air goes out. This is called abdominal breathing. Rest and benefit to the vitality follow its adoption. The practice of glame is just the opposite of an exercise; for it takes away all effort of the muscles. The man found that he could easily adopt abdominal breathing and perform the glame exercise. He learned the use of the natural foods, especially of eggs and milk. From the edge of the grave he worked his way back to life, *and by a method that was his only hope.*

This man is living to-day.

An editor who was not a Ralstonite and who derived much of his income from advertising patent medicines, sought to rebuke a well known merchant for advocating glame. The merchant replied: "I owe my life to glame. I am sure of it. I will guarantee to you a better condition of health if you will let me teach glame to you, and it will not cost you a cent." The editor saw that the merchant was very much in earnest and to humor him tried the practice of glame. His glame-stick was a piece of broom handle six inches long. The editor was hollow-eyed and sick in body. He had tried medicines without being helped. He soon found himself able to generate glame and wrote to us the following statement: "I am not a biologist and do not know what this power is, but it is genuine. I am an editor and a man of the everyday world; but glame is a reality to me and I am a convert to it. I believe it to be the greatest power within the gift of all humanity and would advise every man and woman to practice it. It has made me a thousand times stronger than I have been for years."

A woman writes: "I felt the power of glame the very first trial. But before I tried it I studied the directions and knew them perfectly. The rush of glame through

my blood was like a flood of faint fire. I wanted to shout for joy."

A dentist says: "I enjoy this course of training because it gives my nerves a steadiness that they never knew before. But I am gaining vitality by the practice of glame. It is a pleasing excitement that fills me completely."

A lawyer writes: "I am alive now. I believe that I was nervously dead until I practiced glame. I did not get it at first, but it came by and by and I could have jumped half a rod it seemed to me from the way I felt."

A clerk of court writes: "My duties are arduous and wearying. I hailed the course in glame as a welcome doctor. I liked it from the very first attempt to summon the faint fire. I get life and energy in great rivers of electricity that I can command at will. It is the grandest power of the age."

A school principal says: "I have studied what you call mechanical electricity. I long ago became satisfied that the body is an electrical engine. Napoleon Bonaparte when he first saw a voltaic battery said: 'Behold the image of life! The spinal column is the pile, and it is between the positive and the negative poles.' Physiology more definitely accounts for the storage house in the ganglia, and the transmitting lines which are the nerves. If there were no electricity in the human body there could be no life, and life increases as electricity is increased. I am certain that glame is the greatest of all methods of setting up this increase. It is bound to do an immense amount of good to humanity."

Many clergymen have profited by the glame-practice and have told their experiences. A few quotations will be given here.

One clergyman says: "I can at will drive away any headache."

Another says: "Glame has made me all over again from a wreck to a man of fire and energy. I lift my hat to the

people who are teaching it to mankind." Thousands of similar sentiments have been expressed.

Another says: "Practical religion begins with taking care of the body, as it is the temple of life. I have worked so hard that I have lost both health and vitality. I have been at work on glame for two months, and would have given it up but for the advice of a friend of mine who tried it and found it a grand help to him. I saw him in his last sickness as his friends said; and again I saw him in perfect health; and I heard him say that he was rescued from the grave by the power of glame. I tried it and found nothing in it. He told me to keep on, and I write to say that I have just got it now. I have surely found glame. It exhilarates me. I am doubly glad; glad to know what glame is, and glad because it makes me feel full of hope."

Another clergyman says: "I know what glame is. Fill a child top full of glee, and it has glame. Give a desponding man a lot of good news, good in every respect with nothing denied him, and he will be overjoyous, and that is glame. Whatever cheers, whatever thrills, whatever makes glad, whatever brings buoyant joy and gladness to the heart, that is like glame; and I should not be surprised if it were glame."

Another says: "Glame can do anything. It has no limit. It can be carried into every department of life and fill it full of vitality and a new form of existence."

Finally we repeat the words of a man who, when he was Governor of a great State, was saved from physical and nervous wreck by the practice of glame. He said: "I deem this new-found power the most important discovery of this age. I have found glame in abundance and have been made into a new being by it. It is a living reality."

EIGHTY-FOURTH LESSON

“EVIDENCES OF GLAME”

INWARD FEELING will interpret the development and progress of this power, but there are so many outward evidences of the new life that they may be summed up in a lesson devoted to them alone. Then both the inward and the outward results may be taken as the basis of finding the range of percentage of gain made in the practice.

THE PRESENCE OF GLAME

This is generally felt in so slight a degree at first that it is hardly noticeable.

There is a flutter, as of sudden joy, such as follows good news or happy anticipation of any event; a feeling that is helpful in giving the mind and body a new life. In order to assist the development of this feeling, physicians who practice glame recommend that the person who is seeking it for the first time, should think of the brightest thought or wish while increasing the tensing of the nerves.

Sooner or later the flutter will be recognized, and the event should be carefully noted at the time, for it is the most important epoch in one's life when the body is able to draw glame from the vast fund of the universe. It is a new birth.

Do not practice with those who take no interest in it, as you will very likely be more or less disturbed at a time when absolute stillness and calmness are required.

HOW TO ESTIMATE THE PERCENTAGE OF GLAME.

If you experience no buoyancy of feeling, zero is the rating.

If there is a very faint, almost indefinable buoyancy, mark your rating one per cent.

If a very faint feeling of exuberance or buoyancy is felt, but exceedingly fine and delicate, mark it five per cent.

If the buoyancy is felt clearly but is not strong, mark it ten per cent.

When you reach a state of exhilaration, the percentage is twenty-five.

An increase beyond this rating will depend on the fine nervous temperament of the person experimenting. Some reach one hundred per cent. in a few weeks after the first recognition of the new power. This percentage has been attained by many persons of both sexes. The test is in the magnetic fires of the nervous system which fill the body but do not cause an uncomfortable feeling of heat. In the dark, if there is no light whatever in the room, the eyeballs will show a full, strong light. This may be easily seen by another person who is present in the dark room, or the person may see the light reflected in a mirror.

A person of quick brain perception or fine nervous organization will not only perform the exercise correctly from the beginning, but will recognize the entrance of glame into the body.

We request each and every person who recognizes the first coming of glame to write to us at once, stating what percentage is estimated. You can make the estimate as your good judgment dictates. We also would like to have statements from time to time containing descriptions of the manner in which glame affects the body.

FACTS CONCERNING GLAME.

1. It quickens the pulse.

2. It gives an intense brightness to the eyes.

3. It gives a glow of health to the face.

4. It enlarges the pupils of the eyes, which is a sign of vital power.

5. It imparts great vigor to the heart, for it is the only stimulant that does not consume what it feeds upon. The weakest hearts acquire new life.

6. It causes the eyes to flash fire. The brain within is also lighted and acquires an almost supernatural power of sight into facts and conditions not otherwise knowable. Persistent practice proves this.

7. It increases the discs in the blood. The difference between poor blood and rich blood is in the relative number of discs present. A drop of blood examined under the microscope before the trial begins and after glame has been drawn into the body, will show *a remarkable increase of the discs*. The same test can be made just before and just after each period of practice, when there have been several days of non-practice, and a decided increase of discs will be seen, showing that glame practice is the direct cause of the bettered condition of the blood.

8. In a mass of reports from people who have developed glame, we gather one almost uniform conclusion, and that is that the first approach of glame is like the feeling that something is to happen that is greatly pleasing. Mind, heart and body are all buoyed up, and there is no reaction. It becomes a habit in time.

9. In thousands of reports coming from those who were very slow at first in developing glame, we gather the conclusion that many experience a sudden and irresistible desire to shout for joy! The throat swells, the heart leaps, and the eyes dilate!

10. A person who has glame in the system can communicate it to another by a touch of the hand. Diseases have been cured in this way. The quantity that is stored in one body need not have any limit. To impart it to another need not exhaust the supply in the individual giving it.

11. Some persons start their practice by clumsily pressing the glame-stick. They feel no sensation and so end all their efforts. It pays to try it carefully, and to keep on experimenting until the sensation is felt; after which there will be a constant increase of the power to instantly draw glame.

12. The full explanation of the subject has now just been given to the world in a manner never before attempted, and the gate of opportunity is swinging on its hinges. A different life is open to you. Despite the fact that glame does not loudly knock at any door on its first approach, it is in reality the greatest power in human life. Proof of its existence is offered to every person without money and without price. It is free to the world.

13. Many marvelous cures have been effected by the development of glame. There are cases where doctors have failed, where medicines have failed, where specialists have failed, that have yielded to the power of glame. It is so free and so simple in its method of acquisition that it may not attract the flitting mind that expects something elaborate and costly. But it is a real fact, nevertheless, and no argument is needed to prove it, for a fair test will make it appear to every man and woman who seeks it.

14. Glame quickens all the faculties; not only the conscious and ordinary faculties, but the deeper powers of the brain, and the keener discernment of the sub-conscious mind. It builds gray matter in all the ganglia, including the brain.

It stimulates thought, insight, accurate judgment and intuitive knowledge.

15. Glame is an attracting power. It sets up affinities between the life of its possessor and the things desired by that life. It also makes the mind master over matter. To any man or woman who will persistently pursue the practice of glame until a power of one hundred per cent value has been attained, an unfolding of a new life will appear as proof of the fact that the vital-principle of existence is the key to the universe.

EIGHTY-FIFTH LESSON

‘‘HIGHER GLAME’’

GLAME has been taught for more than thirty years in the private books of the Ralstonites. It was long ago recognized as the essence of life. If a person will sit down and think carefully of what the essence of life contains, he will stand face to face with the most wonderful theme of all time. The chemist knows the elements that compose the drop of matter which makes the starting cell of the egg. All such beginnings are alike. The human being, the horse, the elephant, the insect, the dog, the tree, the rose, all start with a first-cell, and in every instance the first-cell is the same. The chemical parts also are the same, and the plasmic food that is to cause growth is the same. There is no reason why the first-cell should not make a dog, a horse, or a spider, as well as a man.

Ambitious chemists of great ambition have analyzed the first-cell and found its contents; and they have attempted to become creators of beings by setting such first-cell to growing under the influence of light, warmth, fresh air and right food. They have succeeded in accomplishing everything except life itself. Their perfect work remains as ready for the essence of existence as the body of the man taken from the water after such essence has gone out. The perfect form is there; and food, sun and air are at hand; but something is lacking, and that is life itself. No chemist can play the part of creator, and no human mind is strong enough to make even the humblest organism throb with the vital spark.

Whether a man could possess such an excess of glame as to be able to put life into a person recently dead, is a question that we do not care to discuss. This much is

known, that thousands are dead and buried every year who are barely dead. Their bodies are kept long enough to insure against being buried alive; but the process of embalming cuts off all chance of the latter calamity. When once the embalmer begins his work, death will be effectual.

A case has come to our knowledge that was so important that we found it necessary to study it with great interest and exactness. A young woman not over twenty years of age was drowned. The body was secured, and the funeral director wished to proceed to embalm it. The parents objected, and the body was kept for four days in the hope that some signs of life might be found. The moment came when the casket was to be lowered, and a last look was taken at the face. A red flush was seen, the casket was raised, the woman taken out, and came to life. She is living to-day. Had the embalmer been allowed to proceed she would have been dead beyond all doubt the very second he began his work.

We do not mean to advocate the disuse of the custom of embalming. It is necessary in most cases. To friends and relatives who are anxious about their dead, it tells them that death is certain when embalming begins. But many persons are embalmed who are dead and yet not beyond hope of revival. A physician who was recently asked how many persons were buried annually who were not dead, he replied: "Not one, in my opinion." Doctors say this freely, and suppose it is a true statement. But they add, "Embalming takes away all doubt of the fact of death."

Where disease has eaten away the texture of an organ, there is no hope of reviving a person. But drowning, acute indigestion, heart failure and other causes of death that leave the body's organic structure complete and ready to carry on the functions of life, may some day be met with a remedy that will bring back the essence of existence. Science has tried various methods; the use of mechanical electricity has been before the public for many years, and of

late salt has been applied. But the thing needed is life itself and that is glame.

Death in the cases referred to is only the temporary absence of the essence of life, or glame; it has been called back in many instances, and in most cases it has slowly drifted away beyond recall when it might have re-entered the body. The rule is this: "If a person has died of some attack that might, under favoring conditions, have been conquered, then life is still at hand waiting to come again into the body." There happen every year thousands of cases where the physicians say that recovery seems possible and that if the patients in fact get past the crisis they ought to get well and live for many years. In the death of a boy of sixteen years of age, three doctors pronounced him out of danger, yet he died; and his panicstricken parents were cut off of all hope by the embalming process. Still in the present stage of science, there was less than one chance in a million of any human power being able to revive the boy.

Another case is at hand that has been found to be true in every detail: A girl of seventeen who had always been frail died of fright which affected the heart. Her mother could not bear to part with her, and threw her body around that of her dead child and would not let any one separate them. The mother was a woman of strong vitality. She clung to the body for three hours after doctors had said it was dead beyond recall; and yet life came back. There were no prayers, no faith, nothing but the passing of a great vitality into a body that had been deprived of it. The mother, on being asked to what she ascribed revival of the girl, said: "I was too much in earnest, too wrought up, to think of praying. I believe in prayer, and have thanked God thousands of times since. But during those three hours which to me seems but a few minutes, I made up my mind that my girl was not dead but simply that life had gone out and could be brought back again. I stirred up within myself all the energy that I could summon, and somehow it

seemed to me as if I felt it going out of my body into that of my child."

This woman had not practiced glame, and had not then heard of it. She used no art, no knowledge, no science, no new thing to bring life into the body of the young woman; all she did was to throw her vitality into the perfect but empty shell that she clasped in her arms, and to do this she of her own volition and invention "stirred up the energy within her." Since then she has investigated glame and believes that she possessed it in a strong degree, but that she came by it naturally.

It is true that many persons possess glame naturally.

Whether it is brought about by practice, or by habits, does not matter; it becomes natural after once being attained. Accidental habits produce no better results than acquired habits; and the latter are induced by study and practice.

In order to reach that degree of power where glame may be so abundant as to be given out to others, the individual who aspires to that high office must follow closely to the dictates of nature. We have often heard of persons who claim to possess wonderful gifts in this line and we have never failed to find them out and investigate their merits. In a few instances we have been convinced that some men and women have been so charged with glame that they could impart power of vitality to others who were weak. But such persons have led lives that conduced to the accumulation of vitality. Others may lead still more vital lives and become a blessing to the world.

But it would require self-denial and unusual care that at first would be tedious. No person is willing to suffer the good things of this age to pass by untouched for the sake of getting glame enough to impart vitality to other bodies. The goal does not seem to warrant the effort. Nor could it be claimed that one human being could put life into the body of another after death. That it has been done, and

is possibly being done in rare instances to-day, cannot be denied; but to teach such an art would be ridiculous. A superabundance of vitality may, in one case in a hundred millions, call back life to the dead body; but the secret of the miracle is probably that a faint flicker of life still remained on which to build the revival. Life has been known to stay in a body supposed to be dead; and, after a few days, has grown from a spark to the full flame of being.

We have for many years carried on extensive correspondence with people everywhere, and have received much information on this subject; and have a total of fifty-three claims in recent years of dead bodies being revived forty-eight or more hours after death; only a few of which we have sufficiently verified. In nearly all cases the process seemed to be due to the throwing of the live, vital body over or around that of the dead, and thus sending in the essence of life, probably to revive the faintly flickering spark that remained and that would have been snuffed out by the embalmer.

But there are thousands of well known cases where the vitality of the living body has been used successfully to hold life in the dying body; and in these cases death would have come with a certainty had it not been for such vitality about the patient. Such a use of a highly charged body is worth acquiring. We would not advise any person to claim that an ordinary human being could call back the dead; but there are two claims that are not unreasonable if the conditions are sound:

1. A person who has apparently died, but in whose body some life still flickers, may be revived by the excessive vitality of another person; although such instances would be exceedingly rare.

2. A person whose vitality is so low as to be unable to sustain life during the crisis of sickness, may be kept alive by the excessive vitality of another person close at hand. Such instances are not rare, but are common to-day, com-

paratively speaking. Such an avocation is both reasonable and honorable.

It would seem from the foregoing premises that it is the duty of all persons of intelligence to build up glame in the body and to hold it for the double purpose of maintaining a long life on earth, and of helping others who may be compelled to pass into the shadows and need the strong arm of another to save them.

Probably no cause to-day is operating so persistently against the vitality of humanity as the use of foods under modern systems of cooking and filth. While some persons are living longer, more are dying prematurely; and there has never been an age in which so large a proportion of both sexes were out of health. In an assemblage of one thousand of the healthiest appearing men and women that you can gather together in any part of the land, you will not find ten who do not have some form of stomach trouble or faulty digestion. Those who claim to be perfectly well, do not tell the truth in one case in a hundred, although they do not realize that they have any trouble until it takes an acute form. The healthy, vigorous men who have died of acute indigestion, have almost every one of them seemed to be in good health; but that malady, now so common, is only the climax of a bad digestive system.

Vitality is dropping lower and lower every year in this country, and wherever civilized cooking is going on. The pure products of earth, God-given and blessed, are turned by the art of pastry and filagree science into masses of totally indigestible stuff that tickle the palate, and kill the vitality. During the first six months of the present year, we have collected together the total list of eight hundred and fifteen men and women, mostly men however, who have died suddenly from acute indigestion in this land; men who were in good health and attending to their duties a few hours before the attack; men who would, most of them, have denied that they had any stomach troubles.

The cause of the sudden deaths was the growing weakness of the digestive organs brought about by modern cooking which men are compelled to take without protest, for women who cook have but two ideals, lightness and palatability. "A pleased palate is the stomach's worst enemy," is a true saying. Tickling the palate, in both foods and drinks, has led to nearly all the crimes and maladies of the world. Lightness in cookery can be secured by the use of alum, and is so secured to-day in nearly everything; yet alum will reduce the vitality of the digestive organs to that stage where one attack will result in fatal consequence, known as acute indigestion. This is slaying more strong men in the present age than all the wars of the world. And there is no remedy. You cannot change the present methods of cooking. No man and no set of men can change them. They are here to stay for some generations at least. Alum-cookery will not be driven out of existence.

Right here is the one great barrier against the acquisition of higher glame or any glame at all.

But if there can be found here and there a man or woman who will pursue the natural and simple plan of living which is embraced in the steps to graduation which will end this course, then the new power will be found and made useful in the highest degree.

EIGHTY-SIXTH LESSON

‘THE VITALIZED BODY’

FROM EXERCISES to habits is a natural drift. In this busy era most persons object to exercising. If they are of sedentary habits, it is obnoxious to them; and if they are of active habits they do not need much exercise. But life is nothing except what the accumulation of habits makes it. There is not a moment of living that is anything but the habits of the past expressing themselves, unless some new experiences are brought into it; and these make new habits if they are worthy of adoption.

The use of the glame-stick results in the development of glame without the aid of outdoor nature. It generates out of doors in combination with nature a far greater abundance of glame than can be secured without the practice. But it is an exercise.

It possesses a quality that no other exercise has, and that is the adaptability to a habit after it has been well practiced.

Out of more than eleven thousand reports sent from those who have learned to generate glame by using the stick, nearly nine thousand have stated that they could get along without the stick; or, in other words, they could develop glame by merely tensing the hands and arms. It is well for them to find this out for themselves; as, if pupils try to find glame without the stick, they will not know its real nature and value.

It is absolutely necessary to begin with the glame-stick and to persist in its use until glame comes at will. Then the stick may be laid aside and will never be needed again.

If it is certain that glame has been developed by the exercise described in the preceding lessons, the next step is to make the same effort by the hand alone. It will not require many trials to send a current of glame through the arm

and body; and then all that remains is to know how to turn this practice into a habit.

While it may be done in the house, and almost everywhere, the use of the outdoor air is much better. But as the object now is to set up a regular habit, let us see under what circumstances glame may be developed without the aid of the glame-stick:

1. Let us suppose you are in the house and have a visitor who does not interest you in an extraordinary manner; what is to hinder you from gently tensing one hand, or both, or one arm, or both arms, or the body? The visitor will not see you. The more time you devote to the habit, the greater will be your vitality.

2. You are at the dining-room table waiting to be served; what is to prevent you from tensing the hand, or arm, or body, and thereby developing glame? No one can notice it. It will take no time; as a few seconds generally suffice; but the blood will flow more freely through the system, the nerves will be more alive, and the stomach will digest the food more readily. Do you know that glame brings to the body the same good feeling that comes from hearing a piece of good news? Do you know that a professor of Harvard University has an instrument that makes use of the X-ray so as to secure results from observations of the process of digestion. This is referred to in the following words by a well known writer in a recent magazine of the best authority on such subjects:

“If all parents could have the privilege of looking over the shoulder of Professor Walter B. Cannon, of Harvard University Medical School, when he is observing the shadows of indigestion on the fluorescent screen of his X-ray apparatus and note the effect of mental shock on digestive processes, they would never again scold, or worry, or even argue, either during a meal-time or afterwards while digestion should be going on in the family. The X-ray picture shown to Dr. Cannon and the revelations of Pro-

fessor Pawlow are conclusive evidence that mental states are even more important than mechanical thoroughness of preparation in promoting digestion. Attention to mechanical thoroughness diverts the mind from scrapping and other depressing things, and at the same time caters to enjoyment, which is really a strong stimulant to digestion, thereby serving a double purpose."

If the shadows of indigestion can be seen to follow bad news, and the whiteness of digestion can be seen to follow good news, and if the mechanical thoroughness which is another name for careful chewing of food will divert the mind and do the stomach good in addition to ingesting the food itself, then the practice of glame while at the table is sure to serve a triple purpose. It brings vitality into the body. It also brings exactly the same feeling that attends the hearing of good news. And it diverts the mind during the periods of practice.

It takes no time.

There are many little waits at the table when time seems to drag. Use them for developing glame without the aid of the stick.' Nobody will see you. It will not interfere with anything that you are doing or saying, and it will never be known unless you tell it.

Experiments have been made in the use of glame combined with ingestion. Certain articles of food that always cause indigestion were eaten slowly and all the taste was chewed out of them before they were swallowed, which is called ingestion; and this was done while the body was tensed enough to keep a current of glame passing through it all the time. The result was that the food did not cause indigestion, nor did it seem to fail as food, for it imparted nutrition, when otherwise it would have reduced the vitality.

EIGHTY-SEVENTH LESSON

“GENERAL POWER”

STILL advancing in the course we come now to other habits that have a great value in the health of the individual. By way of review it must be remembered that glame was sought naturally by association with nature in the vital hours of the day and the vital months of the year. This involved outdoor life. Then we came to practice with the glame-stick for the purpose of generating glame wherever a person might be. As soon as this art was mastered, the next step was to lay aside the stick and depend solely on the ability to bring glame by merely tensing.

The hands have thus far been used for the purposes of practice. Their nerves are most sensitive. But now we have other ways of generating this power, following the order that has been already employed. It would be useless to start at this point, for failure would be sure to result. The pupil who seeks to jump to the goal by omitting the intermediate steps will fail.

After you have acquired the power to bring glame at will and without delay, you may then command it in any and all parts of the body. The following is the order to be adopted in this lesson:

Sit in a chair and direct the mind to the right hand. Tense the fingers until glame is generated; then de-vitalize them.

Now tense the wrist until glame is felt there; then de-vitalize it.

Tense the fore arm as far up as the elbow and as far down as the wrist, until glame is felt along that zone; then de-vitalize it.

Tense the upper part of the arm from the elbow to the shoulder until glame is felt; then de-vitalize it.

Tense the shoulder until glame is felt; then de-vitalize it.

Repeat each step with the left arm.

Repeat each step with both arms at the same time.

Now throw the tension into the front upper chest.

Then throw the tension into the back upper chest.

Tense the lower front chest.

Tense the lower back chest.

Tense the stomach. This exercise is very difficult, but it is exceedingly valuable. Indigestion is stagnation of the contents of the stomach, accompanied by ferment which produces carbonic acid. Glame in the stomach overcomes the stagnation, and starts the flow of the gastric juices.

The next step is to tense the right hip until glame is generated; then de-vitalize it. The latter should follow all tensing, as continued tensing weakens the system owing to the lack of return of the vitality to the batteries. Conscious de-vitalization sends them back.

Now tense the left hip, and proceed as just stated.

Tense the right thigh until glame is generated; then de-vitalize it.

Tense the left thigh likewise.

Stand and tense the right knee while there is no weight on it.

After de-vitalizing the knee put the weight on it and tense it.

Stand and tense the left knee with no weight on it.

De-vitalize it and tense it with the weight on it.

Tense the right calf with no weight on it.

Place the weight on the right leg and tense the right calf.

Tense the left calf with no weight on it.

Place the weight on the left leg and tense the left calf.

Tense the right ankle with no weight on it.

Place the weight on the right ankle and tense it.

Tense the right foot with no weight on it.

Put the weight on the right foot and then tense it.

Tense the left foot with no weight on it.

Place the weight on the left foot and then tense it.

Persons who may doubt whether there is any virtue in glame will be pleased at the following experiments which any one may easily try: Ten men were walking in a large hall, and had all learned to tense the parts of the body separately. They were told to make the circuit of the hall at the same steady, even gait, and not to increase or decrease their speed. When they had traversed the space ten times, the order came to tense both feet. While appearing to be walking at the same rate of speed, the time-pieces showed that they in fact increased their rate nearly twenty per cent. They were unconscious of this fact.

The same experiment has been made many times with similar results.

A company of soldiers were taught to tense their feet and legs; and on doing so it was found that they could march sixteen per cent faster with fifty per cent less weariness.

Men and women of sedentary habits who were instructed to take long walks daily, were exhausted by so doing until they learned to tense the legs and feet; and after that they experienced almost no weariness at all. We were walking with some pupils in the country, and they were unable to proceed on account of being exhausted; but, without stopping, they were told to use the glame tensing in the feet and legs, and all did so with success. Every one of them said they were rested even while walking. They had previously learned how to tense for glame.

The benefit from this power must be preceded by knowledge of how to use it. Once having learned how to get glame by tensing, there will never be a time that it cannot be brought to life. It has all sorts of useful traits. It is the best stock in trade that any human being can obtain; and for this reason it should be sought by all persons.

It brings a fire into the nervous system that is clearly felt, and that seems to carry life along with it. It is a stimulus at all times. If you are ill you can help the physician by the use of glame, although he may know nothing of it. If it will give a tired person the power to walk four times as far as could be done without it, there must be something in it that will assist in the cure of disease.

Men who have been almost exhausted in manual work and who have had a knowledge of glame, have been enabled to proceed by using this energy to revive their tired muscles and nerves. After all it is the fire in the nerves and throughout all the body that saves weariness. That glame is at times of tremendous power has been proved by uses that have been made of it. The strength of a man is not what he can lift under ordinary circumstances, nor what he can do even when he tries with all his might. There is an almost unlimited energy that is incapable of being measured, but of which some knowledge can be secured when we see the frail man sick and weak in the last stages of some nervous disease, being held by the combined strength of six men of great muscular strength.

Whence comes this power?

Take the cat that cannot lift a ten-pound weight, yet when under stress of excitement is able to resist the grasp of two hundred pounds; whence comes for the first time, un-tried before, the wonderful energy?

A woman whose weight was sixty-five pounds who could not move her arms because of being bed-ridden, was attacked by two masked burglars in the evening, and she fought them like a tigress. Instead of dying from heart failure, she began to mend and got well. Whence came that enormous strength that she exerted under great nervous stress?

No one can doubt that somewhere in the human body there is enough electricity to blow up a house.

EIGHTY-EIGHTH LESSON

“VITAL FIRE”

AFTER new habits have been formed and the power to generate glame has been acquired in all the ways suggested in the preceding lessons, then the attempt should be made to charge the body in a general manner. This brings the course to its most natural climax. It also connects the gift of nature with nature itself. The first meeting of glame was in the vital hours and in the vital months of the year; all out of doors. Then came the glame-stick exercise indoors; and this was followed by the attempts to form habits without resorting to exercises.

But there is a larger scope than all.

If you go out into the bracing air on some clear morning, you will note the difference between the pure atmosphere and the close, stuffy rooms of the house. Your lungs will hunger and thirst for the vitality that is all about you, and you will take a full, deep breath which will be like clear, cold water to the parched lips. The very act of inhaling such air will almost thrill you.

How many thousands of weak men and women would appreciate such an opportunity of feeding the body with vitality! We have seen some of them at mountain hotels before breakfast working away in the morning air to drink in its benefits, and when they have tensed the body slightly they have taught themselves the way to generate glame. Their eyes have brightened wonderfully and the glow of health has found their cheeks while their appetites have come to them like long lost strangers from a dim past.

There is glame in vitalized air; but there is some vitality in all air. If you have the better kind, it is to your advantage to make use of it. But under any and all circumstances it is wise to train the body to tense itself on the glame basis. Mere tensing will not do. The glame basis

is that delicate passing from the state of de-vitalization to the first faint pressure of the muscles.

The whole body should now be trained to receive the fire of glame. This is done by the gentlest kind of tensing of every part of the body at once. It is the most natural kind because the feelings that produce glame affect all the body. Good news, the knowledge of triumph, great satisfaction, genuine pleasure and the like are agencies that turn up the mind, the heart and the flesh, and increase the vitality. Lives have been saved by these simple means.

In a certain city of less than a hundred thousand inhabitants is a lawyer that seems anything but a type of physical strength; yet he walks, works, talks and lives all the time in a tensed body. We asked him if he realized the fact, and he did not know anything about it; but he examined the question of glame and declared that he had used it as a natural habit all the years he had been at the bar. He had a tense walk that was easy and graceful, and as light as air, yet really full of power. His voice was tense, and at all times interesting. When we first met him he was fifty years old, and that was thirty years ago. He is alive to-day and well; and is yet trying court cases.

We know of a woman who was frail thirty years ago, but who adopted the general habit of glame as then taught, who is still alive and well, although close to eighty. She adopted the tense walk, and worked with tensed hands, arms and body. She has many times said that she kept a living fire in her system, and this buoyed her up against all circumstances.

A man fatigued from watching at the bedside of a sick child started out on his morning duties. He had learned to charge his whole body with glame, and on this morning took advantage of his previous acquisition. By efforts that were painful to behold he forced the tensing through the body, and soon was filled with glame. All weariness left

him, and he was as fresh as ever. This leads to the conclusion that weariness is possibly nothing but lack of vitality. As glame is vital fire it supplants weariness and the body is no longer tired.

While those who are ill or weak may gain great help from glame, those who are well should increase their power to the utmost limit. The fire soon becomes real. You have looked into the eyes of the cat or animal that has spirit. The fine horse, the fine dog, and any of the milder beasts will show fire in proportion to their spirit. Such fire denotes the presence of energy beyond the muscular reckoning. The number of pounds that a horse can pull are known; but what can be said of the nervous horse that, with fire in his eye, takes the bits in his teeth, and runs away? He displays fifty times the power that he can exert in pulling. It is due to his excited nervous electricity that surpasses all reckoning.

So men and women are able to develop the same power as glame to an almost unlimited degree.

You can be tense in all circumstances; tense in standing, tense in walking, tense in sitting, tense in voice, tense in every act of the body and its parts, until at last you will have grown into a degree of vital fire that will surprise you. It is worth the trying and costs nothing. It takes no time, as it is as easy to be tense as to be half de-vitalized as you and all your acquaintances are all day long.

You can develop vital fire in this way, and it will soon become a fixed and natural habit.

EIGHTY-NINTH LESSON

‘‘MAGNETIC CURRENTS’’

THIS COURSE of training might have stopped with the last lesson, and we do not know that we are warranted in continuing it into an approach to magnetic studies. But whether we are justified or not, we wish to say that during the past thirty years thousands of experiments have been made with acquired glame and the most startling results have been secured; some of them belonging to the study of personal magnetism, which is a higher course than this; and one in particular of them being in the direct line of the present course of training.

This will now claim our brief attention.

It is called magnetic currents. Those who retain memory of the lessons that precede will recall that the thunderstorm is cited as an example of the manner in which lightning from the sky can be diffused without running in channels. Diffused lightning never kills although it may stun and shock severely. It never occurs with an explosion and is therefore free from the sound of thunder. It is diffused when the rain is in the form of a cloudburst, scattering its volume in all directions. When lightning leaps from the cloud as a bolt it will spring to some point of connection and so find its way to the earth. This is called the striking of lightning. But when it is diffused, it kills only smaller life, such as the insects that we mentioned.

Glame is the diffusion of Life Electricity in the body. It kills all germs that carry disease there. If you can develop glame more and more each day, you can soon make yourself perfectly immune from disease by reason of the fact that such electricity destroys bacterial existence there. No germ can live in its presence.

Magnetic currents can be directed at will wherever there is weakness due to such invasion. If you believe the lungs

possess the germs of tuberculosis, then send magnetic currents to that zone and persist in it, with the aid of natural food and outdoor air, until you are certain that no germs remain. Examinations after death reveal the fact that nearly every person has had such germs in the lungs at one or more periods during life. There are evidences that the lungs have been partly devoured and then healed. Physicians state that not more than two persons in a hundred have been more free from the germs of tuberculosis at all times. Danger lurks all about you. Your safety rests in your vitality.

It is possible to direct magnetic currents into the brain; and we know that many a headache has been cured by the fire that comes from glame in that way. Indigestion is greatly relieved by magnetic currents sent to the stomach.

Many persons have practiced on the eyes, firing them by glame until the glow is seen there. This takes some time, but there is no doubt that every man and woman may accomplish this. At the present time we are inaugurating experiments for helping the eyes. A great specialist in the diseases of the eyes has examined glame and has come to the conclusion that it has the greatest hope of any curative method for the eyes. He is reporting at this time much success in his work. We invite all persons to join in these efforts. The use of magnetic currents in and through the eyes cannot do harm, and is sure to result in great good.

These currents will follow the will power, and it is amazing to note the readiness with which they are controlled. They are known as the inward currents. Our attention will be called to another line of influence known as the outward currents, which will be discussed in the next lesson.

NINETIETH LESSON

‘‘OUTWARD CURRENTS’’

AS WAS STATED in the opening of the preceding lesson, the consideration of magnetic currents is extra work, and is not properly connected with this study; but as they are the direct outgrowth of the development of higher glame, it is not amiss to mention some of the uses to which this power may be put. The last lesson dwelt on the inward magnetic currents. There are also outward currents that are worthy of attention, and it is our purpose to ask you to make a simple experiment to see how much may be gained in case this new found power is to be employed in its greater realms.

There is some connection between glame and the magnetic needle, as a person who can develop glame to excess can cause the needle to waver and some persons have actually diverted it wholly from its northerly course.

In the publication of the great French Academy, the most illustrious society in existence devoted to the arts and sciences, is an article by Humboldt, on page 576 (*Compte Rendu*, 1849), in which he uses the following language: “M. Du Bois is the skillful experimenter who succeeded in making the compass-needle deviate by the will of man; that is to say, by that electrical current which produces muscular tension. The deviation was effected at great distances and ceased when he did not keep his muscles tense.”

There is not only some relation between glame and the magnetic needle, but also between that power and the north towards which the needle points mysteriously.

A very effective exercise has been in use for many years and will be repeated here as one of the logical results of the development of a high degree of glame.

In some room of your house, if the same does not face to a point of the compass, have a mark which will indicate

the direction of the north. Stand and face squarely to the north. Advance your weight on your right foot, and poise the chest over it so that the center of the body will rest over the center of support which should be the middle part of the ball of the right foot.

Do not lean forward.

Your weight will seem to carry the body to an advanced position but with the body held as directed.

Breathe gently and deeply without effort or straining. As the air is almost filling the lungs extend the right hand upward to a height slightly above the elevation of the head, but as far to the front as possible. Now *tense*, TENSE, TENSE; increasing the faint pressure of the muscles until the mind and body are afire with glame.

At this exact instant speak some thought briefly in a low, firm tone of voice, beginning with the words, "I WILL." If there is anything that you are resolved to accomplish, or resolved to gain, or do, suit the words to the thought, as: "I WILL develop an enormous amount of glame," or: "I WILL master this course in Life Electricity," or: "I WILL deny myself the pleasures of eating for the bettering of my health," or: "I WILL improve my mind and body every day I live." There is no limit to the wishes and resolves of an ambitious soul.

It is a principle of magnetism that whatever you make up your mind to accomplish, you will achieve; and this rule of life has been many times proved true. While the above exercise is not a part of the study of personal magnetism, it is close to the first stages of it; but it is introduced here to furnish proof of the great control that the mind may exert over the body and the operations of the day.

THE TEN
STEPS TO GRADUATION
IN
LIFE ELECTRICITY

NINETY-FIRST LESSON

FIRST STEP TO GRADUATION

“THE OUTLINES”

BEFORE you proceed further in this course it is necessary that you understand the system and general structure of the work which has been set forth. To end the study now without further aid would be to leave you adrift. A chart or map is necessary to every mariner, and also to every voyager in the ocean of life. Such a chart may at first present only grand divisions, and these are as follows here:

GRAND DIVISIONS.

1. The Negative Division, or the Enemies; embracing the first thirty-four lessons.
2. The Affirmative Division, or the Friends; embracing lessons from thirty-five to sixty-five.
3. The Division of Glame Habits; or the Direct Cultivation of Life Electricity; embracing lessons from sixty-six to ninety.
4. Steps to Graduation; embracing lessons from ninety-one to one hundred.

CHART OF ENEMIES.

There are six classes of enemies that stand in the way of every attainment in life, and especially in the development of vitality:

1. Enemies that originate in the Mind.
2. Enemies that arise in the Nervous System.
3. Enemies that assail the Stomach.
4. Enemies that injure the Lungs.
5. Enemies of the Membranes.
6. Enemies in the form of Habits.

These enemies are introduced in the eighth lesson and are fully discussed in many lessons that follow thereafter; each having an important bearing on the course of training.

CHART OF FRIENDS.

There are seven classes of friends that are helpful to the development of health, vitality and Life Electricity:

1. Natural Life.
2. Associated Life.
3. Vital Periods.
4. Qualities.
5. Distillation.
6. Normal Foods.
7. Glame Habits.

These are outlined in the thirty-sixth lesson.

CHART OF GLAME HABITS.

There are seven classes of habits that of themselves tend directly to the development of Life Electricity:

1. Life Range.
2. Vital Power.
3. Brain Balance.
4. Nerve Terminals.
5. Glame Exercise.
6. Vitalized Body.
7. Magnetic Currents.

These are outlined in the sixty-sixth lesson.

The First Step to Graduation requires that you become fully acquainted with the foregoing outlines. Some pupils will commit them to memory, while others will not care to make the mental effort.

There is what is called a half-memorizing plan that is often indulged in by persons who are busy. They make themselves familiar with the facts and then, instead of repeating these offhand from the memory, they write down the heads or subjects, and lay them away for a day or more;

then take up the paper on which they are written and read the heads aloud, explaining their meaning and the ideas they introduce, also aloud. Every time they are unable to explain them fully, they make a note for further study, and so continue until they are masters of the subjects.

Can you tell why one part of this course is called negative, and another part is called affirmative?

What is meant by friends and enemies of the human body and its vitality? Can the mind and the nervous system exert an ill influence over the health? How does the abused stomach lessen the vitality?

Are you familiar with the nature of the three charts and the subdivisions contained in them?

When you have reviewed this course often enough to have mastered its general plan and leading ideas, then you may regard yourself a graduate at the first step. The following certificate should be filled out by you in ink on this page, and kept for future reference as it will have a bearing on your life.

FIRST STEP CERTIFICATE.

I hereby state that I have studied and reviewed the outlines of this course of training as described in this lesson, and I understand the meaning of each and every part as set forth herein. I have signed my name in ink on this page on the date below given.

(Name)

(Date)

NINETY-SECOND LESSON

SECOND STEP TO GRADUATION

‘‘MIND AND NERVES’’

VICTORY OVER the influence of the mind and the nerves is an essential part in every great life. Turn to lesson nine and re-read all that it teaches. Do you understand what is meant by sluggishness of the mental and nervous faculties? To what extent are you a slave to that defect? If you are disposed to be inactive to what extent can you wake up the muscles and engage in the multitude of physical duties that surround you?

Then the mind, the nerves and even the muscles may be irritable, or over-active without results of value. Mistakes, accidents and blunders are common faults; and they lessen the value of the body to the spirit that dwells in it. Such errors grow and increase all the time if left to take care of themselves. But nervousness leads to such an exhaustion of the vitality that collapse and disease will surely follow. They may be overcome. In this age of rush and heart failure, of over-taxed nerves and neurasthenia ending in paresis, the time has come to call a halt, and there is no treatment that can effect a cure except this course of training. Everything else has failed because the method has not gone to the root of the evil. The thirteenth lesson is worth almost as much as life itself if it causes the nervous person to stop and turn about in his habits.

The mind is what experience makes it.

It grows strong through strength of use, and weak through weak mental habits. It is fed by the same sources if vitality as the heart, the lungs, the stomach and the nerves. It keeps pace with them, controls them and is in turn made by them, for they are always piling up expe-

rience for the mind to act upon; and this organ is what it does.

Irritability is of a rank growth, once let it get a hold on the mind, or the muscles, or the nerves. It does not like to let go. It is the channel or relief for the weakling, the failure, the derelict, and the reckless. Oaths, slamming, banging, throwing things, fretting, fussing and nervous actions are the one common routine life of these persons who "let themselves go" because they feel better by so doing. But they throw away their minds and their nerves. From the day when a man or woman "lets go" the end of usefulness in high degree is in sight.

Here are enemies for you to conquer.

Read and study and often review lessons nine, ten, eleven, twelve and thirteen, until you feel able to say that you have begun to conquer your enemies in this respect. It is time now for you to do this, as you have too long been slaves to the bad habits referred to in those lessons. When some decisive mastery has been attained, then you may regard yourself a graduate of the second step. The following certificate should be signed by you on the page of this book where you may refer to it in the future:

SECOND STEP CERTIFICATE.

I hereby state that I have studied and reviewed lessons, nine, ten, eleven, twelve and thirteen of this course of training, and that I have been able to master the faults of mind, nerves and muscles therein referred to. I have signed my name in ink on this page on the date given below.

(Name)

(Date)

NINETY-THIRD LESSON

THIRD STEP TO GRADUATION

‘‘MASTERY OF THE STOMACH’’

HERE WE HAVE the greatest array of enemies known to human life; those that line up against the health of the stomach. A man may face cannon in battle, or grope his way in the dark amid the crime-infested districts of London, but he would lack the courage to deny his palate the pleasure of some hurtful but delightful thing to eat or drink. Women who possess true courage and bravery in many grave crises are slaves to their palate. The reason for this bondage is the fact that all life once began in a stomach and nothing else; from which feelers led out to secure food, and channels were differentiated to pass on the debris, giving the arms, legs and alimentary canal, to which all else is subservient.

The stomach makes or un-makes every person.

Its outer guard is the palate, and that servant has been bribed for ages by subtleties in food and drink, and will so continue until some other means of sustenance is devised.

But there are men and women who have enough electricity in their will powers to deny the palate; in other words they refuse to allow their outer guard to be bribed. Nice things to eat and drink are kept out of their lives. They get their enjoyment, not in bribery, but in freedom from secret inward attacks of the enemy. Some shallow minds say: “There is but one life to live, and we might as well enjoy it as much as we can, so we will eat and drink and be merry.” They are merry while they eat and drink, but not afterwards. Their fun lasts only the brief seconds while the food and drink tickles the palate; then Father Time slaps the doctor and the undertaker on the back and

say: "Be patient, fellows, you will get him soon enough." And they all three laugh, while the nice food and the drink, having got past the stage that affords pleasure, are tearing up great nerves in the stomach and sending their secret emissaries of disease through every organ of the body. It is a few minutes of fun, and hours of misery.

In all ages the stomach has been most assailed of all the functions of life. It is the gateway to all the parts of the body. It is the source of blood, brain, nerves and organic structure. What it takes in makes man what he is. You cannot be something different from what you have eaten.

By reference to lesson fifteen it will be seen that there are five classes of enemies to the stomach as follows:

1. Non-food elements.
2. Chemical poisons.
3. Carbonic acid.
4. Mineral matter.
5. Flesh poisons.

These are elaborated in the lessons that follow afterward.

The first of the enemies, non-food elements, are present in the many kinds of foods and drinks that are abundant to-day, and they bring foreign matter into the system which has to be fought out by loss of vitality, and thereby prevents the accumulation of Life Electricity. You like tomatoes, but what use has the body of oxalic acid? It is good to clean clothes with, and it removes iron rust from them; but in the blood it is the basis of uric acid which produces rheumatism. It is a non-food element. The beers and liquors of the old days were generally free from extraneous matter; but it is known that more than 123 poisonous chemicals are added to their making to-day, and the kidneys and blood are seriously injured by their use.

The seventeenth lesson contains some of the most common of chemical poisons in use at this time. The two most fertile sources outside the drinks, are preservatives in everything that enters the mouth, and alum in baking

powder and self-raising goods. Legislatures and Congress have attempted to penalize these crimes, but politicians lobby all law-making bodies and prosecuting officers, and very little progress is being made for wholesome foods. The men who have got rich by slaying countless thousands of people with food adulterations and preservatives, never regard themselves as murderers; but some, on their death beds, have confessed to the awful charge; while there is doubtless a day of judgment coming for all of them in another life.

The eighteenth and nineteenth lessons are worthy of close study, as they point out the dangers that are growing to-day beyond all endurance.

Mineral matter is not a poison as a rule, but is a source of aging and the cause of decrepitude in old age. It clogs the brain and makes it childish. It clogs the senses and makes them weak and puny. It fills the inner surfaces of veins, arteries and blood-vessels, and brings on the feebleness that is called old age. It can be avoided. There is no reason why people should not learn to live young and die young in their nineties. The twentieth lesson deals with this subject.

In the next two lessons, the twenty-first and twenty-second, we see the dangers of meat-eating. An animal is an active organism. Whatever part of that organism has been engaged in its activities should not enter the human stomach as food. It has been the seat of metabolism, or the breakdown and decay of the life in which it dwelt; and it is full of the poisons that attend metabolism.

That is a hard word for the lay mind, and perhaps we ought not to use it in the present work; but it is the best word for expressing the facts behind it. Read lesson twenty-one and see you understand what is there said about it.

The twenty-second lesson is regarded as one of the most important treatises ever issued. It should be read many

times and thoroughly understood. In it is presented a fair array of the facts for and against the use of meats in the diet. The reasoning is impartial and conclusive. It is the summing up of a third of a century of experience.

Can you eat metabolism? Can you take into your body the urea and breakdown of animal life?

But if you become alive to the importance of abstaining from meat, you must not run to some silly fad, as that will not do. You are supposed to take no advice from other sources, but to cling to the teachings of this book. Avoid fads.

Avoid the nut fad.

Avoid the fasting fad.

Avoid the vegetable fad.

Avoid the raw food fad.

Get a substitute for meats by using the normal foods described in the Code of Eating which is included in this course.

As far as the present side of the subject is concerned you are now ready to graduate from this step if you are converted to the facts as stated in the lessons referred to. The following certificate may be signed by you in ink:

THIRD STEP CERTIFICATE.

I hereby state that I have studied and reviewed lessons fourteen to twenty-two inclusive, and that I well understand their teachings and believe them to present a true statement of the facts as applied to human life. I have signed my name in ink on this page and on the date below given.

(Name)

(Date)

NINETY-FOURTH LESSON

FOURTH STEP TO GRADUATION

‘‘MASTERY OF THE LUNGS’’

WHILE the stomach makes the body, its life enters in at the lungs. A new set of lessonsss, running from the twenty-third to the twenty-ninth inclusive, now require attention. You weed the garden before you seek to make it productive of valuable things. So you must weed out the enemies of the lungs in advance of the good work that comes later on. These foes are stated in lesson twenty-three as follows:

1. Carbon poisons.
2. Closed air.
3. Dust.
4. Smoke.
5. Gasoline.

These are the direct and common enemies. No matter how much you try to build up healthy lungs, it will never be possible as long as you harbor these enemies.

Lesson twenty-four describes the carbon poisons that come from inhaling the air that has been used and that has become dead. It is in the room where you eat, and in the room where you sleep, and in the room where you work. It is never out of doors. But you can obtain some relief from the danger by admitting fresh air under safe circumstances.

It is not safe to sit in a draft.

It is not safe to sit behind a car window that is open, unless all the car windows are open at the same time. In a room where the doors and windows are all open, and the direct blowing of the wind is avoided, there is not much danger of a draft. In a car where every window is open,

or where the temperature out of doors is as warm as that of the car, or warmer, then there is no danger. But when the air that is admitted blows directly back to some person in the seat behind the window, and is of a lower temperature, the danger is great. Lists of deaths from pneumonia and from paralysis have been published from time to time, until the man or woman who does not know that he or she may be guilty of taking human life by throwing open a car window on a cool day so that the car blows upon some person seated in next seat behind, is not sufficiently intelligent to be allowed to travel alone. The person who opens the window does not get the direct force and chill of the air. It passes backward. Two cases recently have been added to one reported not long ago of paralysis following this practice; and in another case a woman who was heated from hurrying threw open a car window and put her head out a few inches, and was dead from paralysis in less than an hour, while a little girl in the seat behind her died ten days after from pneumonia.

Fresh air is not always safe air.

Very few persons suffer danger by being surrounded in the open with fresh air; it is the contrast of temperature and conditions that makes the draft a fatal enemy.

City dust has been discussed in lesson twenty-six, while a greater foe, indoor dust, is described in lesson twenty-seven. The dust that arises in the country roads is not one per cent as harmful as that which is found in the city. In the country there is less grinding of the humus and manures into the road, as rains and air act on them more readily than in the city. In the latter, the dust is walked on and driven over a hundred times as much, and is reduced to an invisible powder so fine that it can enter at the tightest doors and windows.

It also contains a far more deadly humus and by examination shows a greater abundance of germs of disease. There is no city dust that does not carry the germs of tu-

berculosis, the most fatal of all enemies. Such dust is much filthier than that of the country, owing to the conditions explained in lessons twenty-six and twenty-seven.

That conditions and not mere theories confront us is shown by the awakening of medical men and boards of health to the danger of dust in the city. The use of wet antiseptic applications to public school rooms, instead of the old-fashioned sweeping and dusting or wiping with rags, is spreading in every wide awake community.

Dust indoors, whether in the city or country, is a deadly foe. It is carried about on every disturbance of the air, and settles on all food and dishes. The only way to fight it is not to have carpets or drapery that must be swept or shaken indoors. Rugs that may be carried to the outdoor air and cleaned will be insisted on by every intelligent person in the near future. Wet antiseptic applications to the floors and exposed parts, will also be used. Dry rags are as bad as dusters in scattering the dust. The grind of shoes and the wear and tear of life in the house will always produce a humus dust laden with disease.

It is now getting to be an axiom among medical men that disease cannot be caught out of doors. It is pretty nearly true. The more the question is examined, the stronger seems the statement.

But people who wish to go out of doors are barred from doing so in the cities, owing to the dust of the streets and the endless cloud of gasoline that occupies all the good air. We have reports from all the large cities, and most of the smaller ones in the United States, in which it is stated that seventy per cent of the outdoor air is vitiated by gasoline odors and gasoline smoke. It seems strange that so wonderful an invention as the automobile must make use of so injurious a commodity as gasoline.

It is true that all smoke deadens the vitality of the lungs. To ride in a smoking car will lower one's vitality many degrees. To remain in a house where there is smok-

ing produces the same loss of Life Electricity. Air is bad enough in the house without adding to its weakening condition by allowing any smoke to remain there. The stove that is guilty of this offense should be corrected. When some one insists on smoking in the room where you are, go out. There is a time and place for everything, and no sensible person thinks that the rooms of the house are suited to smoking. Outdoors is large enough to carry off the injurious effects. Statistics show that people who live in smoke from day to day are much more liable to lung diseases than those who keep out of it.

As to the use of any fluid by automobiles that will make smoke, the remedy is to create a sentiment that will compel them to secure electricity as the motor power. Automobiles are engines that can travel faster than the average railroad trains do travel in fact; and the latter are confined to fixed road-beds where the public may avoid them. But automobiles use all the streets and highways, day and night, in the light and in 'the dark, to the grave danger of the great masses of people who seek outdoor life for the means of feeding the lungs with a purer air than is found indoors.

FOURTH STEP CERTIFICATE.

I hereby state I have carefully studied lessons twenty-three to thirty-three and fully understand the facts stated, and will to the best of my ability shape my habits of life to the teachings therein. I have signed my name in ink on this page and on the date below given.

(Name)

(Date)

NINETY-FIFTH LESSON

FIFTH STEP TO GRADUATION

‘‘NATURAL LIFE’’

ON THE FRIENDLY SIDE there are many attractive things that now command our attention. The first is natural life, which means that kind of living that invites a better acquaintance with nature, and the uses of the vitalizing powers that await us at every hand. It was intended that humanity should live out of doors much of the time. Work that is performed indoors ought to be done out in the air during those periods when it is possible to so perform it. Rest, sitting, reclining, reading, study, writing, cooking, teaching, and most of the arts and trades may be given attention in the air on occasions when the weather permits instead of being always confined to rooms of buildings and homes.

The groves of Athens invited men and women who wished to be taught the wisdom of ancient Greece. It would be better for the pupils of the present era to spend all available time out of doors; and it would cause very little inconvenience to so arrange the plan of instruction.

There is no reason why cooking should not be done out of the house when the weather permits. This is not possible in cities, but cities are not ideal places for living. People who cling to city life are making the most serious mistakes. It is not convenient for many to go to the country; but where there is a will there is a way, and it will not be long before there will be a general exodus out of the great centers of population. Wealthy families are every year joining the ranks of country-dwellers; and hundreds of millionaires have turned their backs on the winter periods in the cities.

In the State of New Jersey alone, we have learned of more than three hundred wealthy men who have given up their city homes for good and who live with their families the year round in their country homes. In the country around the city of New York in Long Island, Connecticut and New York State, there must be many other hundreds who do likewise; for their country homes dot the land in all directions. Once they had city residences. Now they do not care even for the winter months in the cities. Some of them are our pupils and they declare that they find country life the ideal plan of living; nor would anything tempt them to return to the false standards that prevail in the cities.

Set your mind and your heart on country life some day.

Keep thinking of it as it may be lived by you, not as it is lived by the careless and ignorant farmer who does not appreciate the blessings of nature, nor even know anything about them except as they are blindly thrust upon him. Think of country life as it is being lived to-day in magnificent mansions and sweet cottages where nature is sought and her kind offices are accepted.

In the country you can get the sun when it is most needed, and avoid its excess when it is too abundant; neither of which you can do in the cities. In the country you can get pure air, fresh air, clean air, wholesome air; not one of which is possible in the city. In the country you can associate with nature, grow as she grows, inhale the vitality that is imparted to all living things, become a part of the glorious exuberance of existence, and enjoy yourself while doing things useful; not one of which is possible in the city.

In the country you can found a new "old homestead" for yourself and yours, where there can be respect for family ties, love for home life, the return of those who go out to make their way in the world, a place for holiday reunions and for the final round-up of the children and grandchildren, who come to say the last farewell to the old folks

at home. There can be no "old homestead" in the city. The most that is hoped for is a flat or a tenement that is shoddily built and that crumbles away year by year until it is no longer fit for renting.

The old home is dearer to the true heart than old glory; and both should awaken the loving enthusiasm of every honorable citizen.

Let the tide turn back again.

Country habits have been vile, there is no doubt. Among farmers to-day they are filthy and nasty, in a large proportion of cases. But that is due to the beasts that live in the country. The hog that takes up his abode in a palace is not made a gentleman by the palace; he degrades his environments. But there are some exceptions to this disregard of the blessings of the country; and we can point with pride to many families who practice cleanliness and wholesomeness in their habits; and they elevate the standard of refinement there.

But it is for you and others of better tastes to take the higher ideals with you, as thousands of others have done and are doing to-day. The new exodus is wending its course from the cities out into the free and pure air, and carrying with it the noble teachings of purity, cleanliness and gentle qualities.

Study this great subject and give it deep thought, and sign the certificate below when you can do so in full sincerity.

FIFTH STEP CERTIFICATE.

I hereby state that I have carefully read and studied lessons thirty-seven to forty-eight, each not less than five times, and I am very much interested in the teachings of those lessons. I will take every advantage possible to spend time out of doors more than I now do, in the hope that some day I may find closer associations with the bounties of nature.

(Name)

(Date)

NINETY-SIXTH LESSON

SIXTH STEP TO GRADUATION

“MASTERY OF QUALITIES”

IF YOU REVIEW the forty-ninth lesson you will find a list of seven qualities, all of which play some part in a healthy and vital life. They indicate the temple in which the spirit dwells. They tend to power on the one hand and keep the human being from groveling in bestial habits on the other. These seven qualities are as follows:

1. Calmness.
2. Repression.
3. Brightness.
4. Attractiveness.
5. Cleanliness.
6. Activities.
7. Spirit of Play.

How many of these qualities do you already possess? You will at once say that you are cleanly. But do you go to bed every night with a body wholly cleansed of its urea that has been coming to the skin all day long? Would you be willing to be found ill or hurt in an accident and your under-clothing shown to the public? When you can answer these two questions in the affirmative you will doubtless be cleanly in the other habits of teeth, hair, breath, general dress and so on.

You will of course claim to possess the spirit of play. But is it the kind of play that is described in lesson fifty-six? No.

Have you any of the activities that are discussed in lesson fifty-five?

But you think you are attractive. Read lesson fifty-three.

You are not bright all the time. You may show some such nature when friends call, but it does not last. It does not fit you unless it is permanent. Read lesson fifty-two.

The qualities of calmness and repression are natural with great men and women, or else they could not achieve greatness. These are wonderful helps in the development of Life Electricity. Study many times the two lessons, fifty and fifty-one, on these subjects.

Do not mistake sluggishness or laziness for calmness. These two defects are blotches in the life of those who are guilty of them, while calmness is the highest virtue in all the world if it is attended with power and usefulness. In fact if we were to be asked by you what one lesson in all this course we deemed most valuable to the man or woman who did not have time for more than one of them, we would reply lesson fifty. Read it and you will see why it is the greatest in importance of all this course. The calm individual is the natural leader of the world.

The requirements for graduation at this step are somewhat different from those that have preceded, for they come closer to the genuine power of the pupil.

SIXTH STEP CERTIFICATE.

I hereby state that I have studied lessons forty-nine to fifty-six, both included, and that I have in fact adopted all the seven qualities therein described. I will, above all others, maintain calmness at all times, especially when most difficult to do so. I have signed my name in ink on this page at the time stated below.

(Name)
(Date)

NINETY-SEVENTH LESSON

SEVENTH STEP TO GRADUATION

“CODE OF EATING”

HUMANITY does not realize, and does not want to realize that it is a slave to its stomach. There is no habit so fixed and so persistent as that of putting something into the stomach. It began with the first minutes of life and will continue until close to death. As the stomach has no way of reaching the outer world it is provided with an advance guard that has about as much sense as the nerves of the nose in determining what is good for the digestive organ. A rose, or a violet, or a carnation furnishes delicious fragrance; so much so that people from foreign lands who have never seen them before, desire to eat them at once.

The palate is an organ in itself.

It is made active by the flow of mucus from the blood. The mucus can be no purer than the blood from which it is drawn. The blood, under analysis, shows gross impurities; and, as these are all found in the mucus on the palate, the result is a false standard of taste.

If you indulge in foods and drinks at night that are not makers of pure blood, you will have a bad taste in the mouth, for the poisoned mucus spreads to all parts of the tongue, teeth, palate and throat. It oozes out of the glands and membranes, and through the palate. Now what kind of an advance guard is this that tastes so offensive? What kind of judgment can it exercise over the questions of good and bad food?

If the blood is clogged by too much food, or wrong diet, or improper cooking of good food, the palate will have an abnormal craving for things that are hurtful. Here is the

true basis of the use of stimulants. Pure blood, made by good foods, such as are included in the Code of Eating in lesson sixty-five, will not send to the palate a relish for stimulants or bad foods such as are excluded under lesson sixty-four. This fact has been proved, not once, but thousands of times in the past thirty years. When you will inaugurate an era of practice under the two lessons, sixty-four and sixty-five, then you will solve the question of alcoholism, and the long train of crimes that attend it.

As long as the blood remains impure, the palate will set up a false relish and demand foods that are still bound to keep the blood impure. It is the old doctrine of like attracting like. One great branch of the medical fraternity has for generations cured disease by making use of this law: like cures like. The thing to be cured is something abnormal, or it would not need curing; and the thing that cures it is abnormal also. Bad blood makes a bad relish, and the palate craves the same class of food and drinks that have made the blood bad, as shown in lesson sixty-four.

Then this law is seen to work out in the human system as it does in the land on the farm. Natural manure is humus. Artificial fertilizers are chemical. If you stop using the natural manures on the land, and put on the chemical fertilizers in their place, the land will afterwards crave the chemical, and will demand more and more of them every year until all the life of the soil has been eaten up. These chemical fertilizers have come into use in the last generation or two; since which time the fruits and flowers have been attacked by scores of pests never before known. To-day it is said that all horticulture must be conducted by the timely use of sprays to kill diseases and pests, while your father can remember the time when such things were not known.

The only way to get the land back again to its natural fertility is by sowing peas or clover, and plowing them under for a few years, and then make use of humus manures; for here we find the natural and normal foods for the land.

On the same principle, when good foods are cooked into a chemical compound foreign to the needs of the body, such as may be found described in lesson sixty-four; or when chemicals are added as is done to-day in the form of preservatives for everything that will not keep readily, and in baking powder, which is a chemical poison, to make foods light, then the stomach and the digestive apparatus will respond only to a false relish and the demands of an abnormal palate. To make this danger greater, physicians of intelligence in most matters, forgetting the law of like and like, tell their patients to eat what they crave; and so the medical profession is a growing one. Tell the man who is inclined to use liquors freely, to drink what he craves, and you have exactly the same degree of sense in the advice.

Heroism of the noblest kind is now required of you. Are you equal to it? The certificate is a strong one and is not to be filled out until you can do so in full sincerity.

SEVENTH STEP CERTIFICATE.

I hereby state that I have read and studied carefully lessons seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two and sixty-four, and I am determined to avoid in my life the dangers which they teach. I will also, as far as it is possible from time to time, adopt the Code of Eating described in lesson sixty-five. I realize that it will require of me the severest tests of heroism and bravery to carry these great doctrines into effect. I will not take up any food fads or be led into the use of a foolish diet in this great warfare.

(Name)

(Date)

NINETY-EIGHTH LESSON

EIGHTH STEP TO GRADUATION

‘‘LIFE RANGE’’

FURTHER GOOD HABITS are now to be passed upon, and attention is called to the sixty-seventh lesson. The lungs hold the key to glame and every form of vitality. They are called the seat of life. The organ or respiration is the diaphragm, a large muscle that is referred to as the floor of the lungs. This muscle can be trained to do wonderful things toward increasing the energy of the body. What it is and what some of its duties are, may be ascertained by re-reading lesson sixty-seven.

But the next two lessons, sixty-eight and sixty-nine, are of the highest practical value, owing to the great good they accomplish in building a greater capacity for respiration. When the diaphragm is allowed to make its own habits, it slights its work very much with the result that the health fails and the energy of the heart and lungs is reduced to a minimum.

If the muscles that surround the ribs are trained to take on a great increase of size, damage is done to the lungs; and the measurement of the girth of the chest is never a true one. The only thing of importance is the growth under the frame, which is in the lungs.

A steady increase of the difference between the contracted chest and its greatest expansion, should always be sought and a record becomes very useful if a pupil has the ambition to gain in this direction.

The test is the range, and this is the longest action of respiration from the beginning to the end of the in-coming breath. The range begins when all the air has been exhaled that can be forced out of the lungs. The tape should

be passed under the armpits, keeping it level at every part, and the dimension of the contracted chest is to be observed and written down for future reference. This ought to be done several times to make sure of the greatest contraction.

Then a full, deep, long breath should be taken in, but smoothly and without pumping or jerking. When the utmost quantity has been inhaled, the tape should be again placed about the chest under the armpits, keeping it level in every part, and the record of largest expansion made. This should be repeated several times to secure the highest expansion.

The difference between the two extremes is the range.

Glame is much more readily developed when the range is large, and is almost wholly lacking when the range is small. There is a clear reason for this, and it is found in the fact that a weak life range is hardly able to supply vitality to the ordinary functions; having no power to spare for greater work.

The longer the life range the more powerful will be the glame that is generated.

EIGHTH STEP CERTIFICATE.

I hereby state that I have studied carefully lessons sixty-seven, sixty-eight and sixty-nine, and that I have already increased my range of respiration under this plan. I will continue to increase it from year to year as long as I am able. I have signed my name in ink on this page at the time stated below.

(Name)

(Date)

NINETY-NINTH LESSON

NINTH STEP TO GRADUATION

‘‘TERMINAL MOTIONS’’

LESSONS seventy to seventy-four are among the most important in the whole course of instruction, for they deal with personal habits and turn them into sources of vital power of the highest degree. One of the advantages of these lessons is the fact that they do not require time, and but little attention. Faults cannot be corrected without some attention.

In the seventieth lesson the subject of brain balance is brought up, and many facts are introduced that should be fully understood. The seventy-first lesson seeks to do away with the one-sided practice of work and action that feeds the opposite lobe of the brain without giving the needed stimulus to both lobes. Dis-use of a part of the brain is generally followed by paresis, the most to be dreaded of modern forms of insanity. This dis-use may attend the habit of close study along one or two lines only; or the pursuit of one line of duties. Too much thought on any one subject or group of subjects will result in the brain-sections that are neglected lapsing into paresis. A man who made a success of business and turned his mind away from all art, all pleasure, all the common duties of life, died in his forty-third year of this disease.

The more duties with the muscles and the various parts of the body, especially with the ten digits, that you perform daily, the better will be your whole brain.

But above all is the new method of studying the motions required to do any act, and to note the number of such motions that may be wasted in doing it, and the smallest number that may be employed. This and the mastery

of the fiftieth lesson are needed in the present age of rush and hurry, more than any other good influences. If you can acquire and maintain calmness and avoid loss of motions, you will drag the nervous system out of its wreckage; and no other method will accomplish this result.

The seventy-third and seventy-fourth lessons are helpful beyond all comparison with training courses and influences that are claimed to be beneficial to humanity. Every word of those lessons should be studied and understood, and the teachings should be put into immediate practice. You may not know to what extent your body, nerves and mind will be advanced; but you will be conscious of vast improvement; and those of your acquaintances who come in contact with you from time to time will be amazed at the great strides toward a more powerful life that you are making.

These are benefits that will count value a thousandfold.

NINTH STEP CERTIFICATE.

I hereby state that I have carefully read and studied lesson thirty-three in connection with lessons seventy, seventy-one, seventy-two, seventy-three and seventy-four, and that I fully appreciate their value as teachings and guides to greater power and influence. I will master the terminal motions, use my left hand more in the work of fine details, and seek at all times to prevent loss of motions in all things that I do. I have signed my name in ink on this page at the time stated below.

(Name)

(Date)

ONE HUNDREDTH LESSON

TENTH STEP TO GRADUATION

“GLAME POWER”

AS THESE LESSONS draw to a close the climax of the course is reached, for glame is the highest power within human grasp if it can be mastered and employed aright. There are sixteen lessons devoted to this training and they run from the seventy-fifth to the ninetieth. Each and every one of them is of the greatest importance and should be fully understood before the end can be claimed.

There are points of fine distinction that the hasty mind will fail to see; but we depend on your skill of discernment to find them and to put them into careful practice. Two of these points will be stated here:

1. There is a vast difference in effect between conducted lightning and diffused lightning. Glame is in the human body diffused electricity.

2. The setting of the muscles will not develop glame. The fine expression of delicate power is the key to success.

In addition to these points, it should be always borne in mind that the life range must be greatly increased by months of steady adoption of the plan set forth in the eighth step to graduation. The lungs hold the central sources of all human power and must be developed to at last a normal natural capacity.

Having done this much, it is now necessary to give special study to lessons seventy-five to seventy-nine as the basis of the work that is to follow. The actual practice begins with lesson eighty.

The glame-stick would be kept close at hand all the time. We know of many men and women who have carried glame-

sticks with them to have them handy. Some have had sticks made of polished wood; but this is not necessary. The discarded broom-handle is sufficient as described in lesson eighty. There are to-day hundreds of business men who have glame-sticks in their desks at their offices, and others at home for use there. Some never give up their use, as they seem to like their help even after they have found the way to bring glame quickly, and could easily do without them.

Real progress will begin when the eighty-second lesson is understood and its directions put into practice. Fine tensing is what is to be sought, and then the effects of this new-born power will be seen as shown in the eighty-third lesson.

PERCENTAGE OF GLAME.

Date when one per cent was recognized.....
 Date of five per cent
 Date of ten per cent.....
 Date of twenty-five per cent.....
 Date of fifty per cent.....
 Date of seventy-five per cent.....
 Date of one hundred per cent.....

You are to be your own judge of progress, as you will be able to know your advancement in the development of glame better than any other person. No one can tell you. The eighty-fourth lesson contains all the explanation that is possible. As you actually find glame coming into your life, you should write the date of each percentage in ink against the line as stated above. The record will be valuable to you in the future.

If you fail to make progress the fault is with your life range under the ninety-eighth lesson and those to which that refers. Go about the work with a determination to master the range of respiration. One of the greatest teachers the world has produced said of this law: "The sum of the best teachings and practice in the art of song, or the art

of health and longevity, is found in the addition, year by year, to the range of respiration. I can prove that every man and woman may increase that range perceptibly every year, no matter when they begin. The increased volume of air that enters the lungs every day brings more life, more vitality, more of the spirit of youth to the body and mind. I know of human wrecks that have been saved when past the age of sixty by nothing more than this one practice."

Do not allow failure to come to you in the effort to find glame. Go back to the study of the life range and thereby prepare for success.

The eighty-fifth lesson is full of thought for those who are ambitious to delve into the secrets of life. But the eighty-sixth, eighty-seventh and eighty-eighth lessons are of still greater importance, as they bring on habits that place the student of this course in the ranks with those whose natural habits have lifted them to the heights of power among their fellow beings. The two final lessons are the climax of a great course, showing the channel by which the power of the will is able to become the master mind of every purpose and undertaking.

In order to graduate from this step, several things are necessary, and they are summarized as follows:

1. The seven dates must be filled in with ink in the percentage of glame.
2. The certificate must be signed.
3. The benefits of this course of training must be estimated.
4. The report must be made to Ralston University Company.

The purpose in requiring the filling in of the dates of percentage is to shape your work so that you will take an interest in its progress.

The benefits of the course are to be passed upon by each and every pupil. The study of Life Electricity is the study of life itself, and opens the way to more gains and benefits

than can be summed up in any one day of thought. The more you try to think of the possibilities that lead out from this training, the greater will be the volume of advantages that fill the view. This course in Life Electricity is the greatest course of study and training that has ever been put before the public. It is not the highest priced, for there are many others that range in cost from ten to fifty dollars each. It is not the longest, or the most profound; but it is the most elaborate, the most beautiful, the most pleasing, the most beneficial that has ever been devised, and its rank is far and away above all other courses of human training.

This view is our own; it is the view of every person who has seen the work; it is sure to be the view of every intelligent man and woman who pursues it in the future.

After you have mastered its various pathways and windings, we wish your candid opinion and estimate of its value to you. We do not want a favorable view if you do not honestly entertain it. We want the truth as you judge it. Favorable opinions are not wanted for publication as we never publish them. Your estimate will merely be received and recorded as your private opinion to be kept in strict privacy by us. The reason for this requirement is to awaken you to a critical mood in the hope that you will probe to the utmost depth in the analysis of these gigantic studies.

TENTH STEP CERTIFICATE.

I hereby state that I have studied lessons seventy-five to ninety, and that I fully understand them. I have developed glame, and have filled out the percentage dates in this last lesson. I have also reported to Ralston University Company my estimate of the value of this course of training. I have signed all the certificates in this book on the pages in ink, and have not removed any part of the book or any page thereof.

(Name)
(Date)

REPORT TO WASHINGTON.

TO RALSTON UNIVERSITY COMPANY,
WASHINGTON, D. C.

Please take notice that I have passed all the ten steps to graduation in the course in Life Electricity, and I wish to be recorded by you as a graduate of the same. I understand that whatever estimate I may make of the value to me of this course will be kept wholly private; and that you wish unfavorable as well as favorable opinions, if they are honestly made. My estimate is as follows:

.....

My full name and address are as follows:

.....

NOTICE.—The Report to Washington must be copied, and not made on the page of this book. It is the only copy that is required.

No cost of any kind or other expense than what was paid at the beginning of this course, is necessary. The purpose of the University Company is to keep the tuition fee very low, and to avoid all after charges, in order that the greatest good may accrue to the public.

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